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Organ of the
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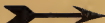
The greatest sermon any of us will ever preach will be the sermon of our lives.

—Melvin J. Ballard.

VOL. 70

APRIL, 1935

NO. 4



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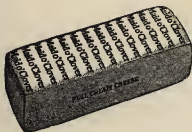
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EVA M. JESSUP, Commercial Subjects, Los Angeles Public Schools, Business Education and Methods of Teaching Stenography and Typewriting.

All of these and David Snedden, Professor of Educational Sociology, Columbia University, will participate in a daily public lecture program.

Bulletin will be off the press about April 1; write for copy

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UNIVERSITY OF UTAH
SALT LAKE CITY**

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OFFICIAL ORGAN OF THE SUNDAY SCHOOLS OF THE CHURCH OF
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DEVOTED TO THE STUDY AND TEACHING OF THE RESTORED GOSPEL

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month in Salt Lake City, Utah. Price \$1.20 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing at special rate of postage provided for in Section 1103. Act of October 3, 1917, authorized on July 8, 1928. Copyright 1935, by Heber J. Grant, for the Deseret Sunday School Union.

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VOLUME 70

APRIL, 1935

NUMBER 4

We Must Live What we Teach

By Elder Melvin J. Ballard, of the Council of the Twelve

To the teachers of the Church the Lord said in *Doctrine and Covenants*, Section 42, verse 14: "And the spirit shall be given unto you by the prayer of faith and if ye receive not the spirit you shall not teach." I recognize the need of every Sunday School teacher being trained in the methods of teaching because we are in competition with the best teachers the world has ever known in the public schools and the children we receive on Sunday are under these trained teachers and will naturally be drawing comparisons between them and teachers in the Sunday School.

It may often happen that a teacher who lacks methods of teaching may leave the impression that the subject of religion is dry and dull. And the fault is not the subject that is taught but the inefficiency of the teacher. I, therefore, see the great importance of every teacher—though not trained in the

art of teaching in college—being self-trained with the very valuable helps on teaching that are now available. Then again, the teacher must know the subject; otherwise again students are drawing comparisons between their skilled teachers so well informed in the great grade schools with the Sunday School teacher when he (or she) is poorly trained.

But while this is all fundamental and important it is only the beginning of real successful teaching. Long ago the Master said that the letter killeth but the spirit giveth life. No matter, therefore, how well informed on methods of teaching the Sunday School teacher may be or how well prepared on the material to be presented, unless it is seasoned with the spirit of the Lord it will be like sounding brass and a tinkling cymbal. Consequently, we are enjoined not to teach, no matter how well qualified we are, unless we get the spirit that makes the teaching live. How can a teacher have the spirit? Certainly it is essential that one must live for it. One's life must square with one's teaching. It is utterly impossible to teach with the spirit when one teaches what one does not live up to.

It is essential that we shall, therefore, so conduct our own personal lives that we may be entitled to enjoy the companionship of the spirit. If we believe and live what we teach and then have the methods of teaching well in hand and know the subject we shall be the most effective teachers that have ever appeared in our generation or any other.

May the Lord help our Sunday School teachers to so qualify that they may be able to thrust in their sickles and reap a glorious harvest of precious souls.

Mere Suggestions

By Dorothy Clapp Robinson

"What pupil activity can I use in my Sunday School Class?" asked a distracted teacher.

Sunday School is the training school of the church. Training in what? Training people to absorb facts or to weigh evidence, to search out knowledge, to estimate values, to feel a testimony of the truth? Do boys and girls learn those things by listening? Can one progress vicariously? It is doubtful.

We as a church have never had a paid ministry, believing that the work and responsibility, and thereby progress, should be shared by all. For the last one hundred years we have been advocating this to the world. Judging by the amount of listening boys and girls are expected to do each Sunday, many of our Sunday School teachers do not take that doctrine seriously.

As an incentive to activity thinking by teachers I have listed here a number of suggestions for a *Book of Mormon* class. I have kept in mind the group age but of course a teacher has to adjust all material to her particular class.

(1) Make a scrapbook:

A fifteen cent looseleaf note book may enclose a world of effort. News items pertinent to early American history may be gathered and pasted in the book. Each student bringing an item should show its relationship to *Book of Mormon* history. If the name or the initials of the donor are entered in the notebook also, some competition could be worked up. The items will come in slowly at first but as the background of the class widens there should be a surprising increase. For an example, I might cite the statements by Dr. Hrdlicka concerning migration to primitive America. The significance of his statements is obvious to any student of the *Book of Mormon*. One news story that aroused great interest among my pupils at the time it was published was a story in the Denver Post about the Mayan Calendar. It dates from 614 B. C. Could that be a coincident?

In the same or another note book might be kept a collection of pictures of early American architecture. On a special sheet could be kept a list of Indian

words that are similar or identical with *Book of Mormon* names. Such as Tulum—Tulum; Oneida—Oneidah.

Indian legends might also be rewritten and filed in the scrapbook.

(2) Make an Imaginary Map:

A large piece of wrapping paper would serve the purpose. If tacked to a piece of board or cardboard it could be kept before the class and added upon or referred to constantly. On it could be placed the known cities of the *Book of Mormon* in their relationship to each other. A red pencil could mark roughly the land held by the Lamanites. A blue pencil could do similar work for the Nephite territory. Just where would one put the River Sidon? The Waters of Sebus? The pupil finding out first may draw it on the map. Will the red and blue lines remain stationary?

(3) Do Supplementary Reading:

The pupil discovering and reading a new book could give the class a report on it and tell why he thinks it pertinent to a *Book of Mormon* lesson. "Digging in Yucatan," by Ann Axtell Morris is easy reading as well as interesting. So is "The People of the Serpent," by Thompson. For the more mature students Carleton Beale's books on Mexico are thought-provoking.

Facts given in books could be discussed from a *Book of Mormon* viewpoint. Youngsters soon distinguish between wheat and tares. One secondary learning here would be an interest in reading books other than fiction.

(4) Handiwork:

Is there a boy who would like to try making a barge like those the Jaredites used? Just how were they built? Is there such a thing as luminous stones? Can a girl dress a doll in Nephite dress? What kinds of cloth did they make and use? Would you dress a Lamanite the same? Did they wear jewelry? Do we know just how they dressed?

What kind of weapons were used by the two peoples? There might be boys who would like to try their hand at making an instrument similar to the Liuhona.

(5) Make a collection of pictures or samples of record keeping. The total might surprise even the teacher.

(6) Write Diaries:

Think of all a pupil would have to

know and feel to write a diary of Coriantumr, or Hagoth, or Moroni, or Samuel? Would the class let the writer get by with spurious facts?

(7) Divide the Class into Competitive Groups:

One group could represent Nephites; one, Lamanites; or Gadianton Robbers and Officers of the Law. The idea is intriguing. The trouble Nephi had on board ship; the fight between Ammon and the Robbers at the Waters of Sebus; Alma's Sons' missions to the Lamanites; Struggle for Supremacy in the land Nephi; and countless others lend themselves readily to group activity. Imagine the thrill the Lamanite boys would get in driving the Nephites from city to city; or the Nephites in taking Morianton and his men captive back to the camp of Moroni. Would there be any difficulty in getting a boy, or girl, to carry the letters of Moroni to Pahoran, or Pahoran's answers back to Moroni?

(8) Dramatizing:

While similar to above, would be more specific and would need to be written before acting. When would they be written? In class. The start at least. Interested pupils would take care of the rest. Writing a play takes in many things, speech, costumes, customs, historical and personal events, problems, etc. I am sure any group of Sunday School Officers or parents would be happy to spend an hour some evening seeing the production of that play. Here again the list of possibilities is challenging.

Could anyone of these projects be put over without weighing evidence, searching for knowledge, estimating values? Or would there be any doubt about a testimony if the work were honestly and sincerely done? Isn't the *feeling* that would result from this work infinitely more desirable than any accumulation of isolated facts? It has been my experience that when pupils feel a subject they acquire necessary facts painlessly, often eagerly.

Of course they could not be put over without effort on the part of the teacher, nor without wise planning and sympathetic understanding but isn't that a teacher's work? Think of what the harvest would be in terms of simultaneous learnings.

Sunday School Notes and News

ELDER MELVIN J. BALLARD

The subject of our cover picture this month, Melvin J. Ballard, of the Council of the Twelve, is lovingly known to all Sunday School workers the world over. While he has been in the superintendency of the Y. M. M. I. A. for many years, and ardently devoted to that work, yet he has also been a sincere Sunday School lover, and has often represented the cause as our special representative in the remote stakes of Zion. This service is gratefully acknowledged by the Sunday School Board.

The brief but timely admonitions of Elder Ballard, recorded on the title page of this issue, should appeal to every Sunday School worker.

THE MISSIONARY TRAINING CLASS

In some of the stakes in which conventions have been held, it is reported that no Missionary Training Classes have been organized, the chief reason being lack of room. This is unfortunate, as the course is considered by the presiding authorities to be one of the most important in the new Sunday School plan. It is a ward class, and all young men and women nineteen and twenty years of age should attend. If a young man is worthy, he will be ordained an elder at nineteen and take this preparatory course of study to fit him for missionary labors. The

lessons on the Restored Gospel are especially adapted for pre-missionary study.

It is not yet too late to organize this class, and it is hoped that every effort will be made to arrange housing facilities for it.

A SUCCESSFUL SOCIABLE

The Rigby Sunday School Stake Board sponsored an interesting "Rags and Tatters" Ball recently in the recreation hall of the Stake Tabernacle. This party was the first of its kind to be given by the Sunday School Board and was an immense success. Every ward was well represented.

Bishop Paul Holm of the Roberts Ward won the prize for the most unusual and amusing costume.

Stake, ward or class Sunday School social gatherings are of high value in Sunday School work. They cement friendships, build up morale, create sociability and relieve the tension of continuous lesson study.

PERFECT ATTENDANCE RECORDS

Nine pupils of the Paris, Idaho, Second Ward Sunday School made perfect records in attendance and scholarship for the year 1934. They were: Gordon Bolton, Norma Hulme, Shirley Lewis, Russel Bolton, George Hulme, Glen Hulme, Mignon Shepherd, Joyce Poulsen, Aurelia Jaussi.

The addition of scholarship to the record of attendance is to be commended.

QUESTION BOX

THE SACRAMENT

Question. Should there be formality in dress or in other proceedings connected with the administration of the Sacrament in the Sunday School?

Answer: The administration of the Sacrament, as all know, is under the direction of the Bishop. The following instructions under the title of "Avoid Formalism in Church Worship" have just been published in the Presiding Bishopric's Bulletin No. 221, and they are authoritative:

"The Gospel of Jesus Christ is the very essence of simplicity and truth. The Church which bears His name must resist the introduction of formalities that may lead to ritual

and imposing ceremony. In every Church gathering it is important to consider whether any particular formalities may develop an attitude that might detract from the worship of the Lord. Whatever detracts from a particular ordinance being performed for the true worship of the Lord will tend toward formalism.

"In the administration of the Sacrament, while it is very desirable that the clothing and the general appearance of those who administer and pass it should be very neat, clean and appropriate, it is not desirable to require such uniformity in dress and action as to smack of formalism. Though white shirts and dark ties for the young men are proper, it should not be required that all be

exactly alike in dress and general appearance. Proper encouragement can and should be given to them to be thoroughly neat and cleanly and with appropriate dress. Also, there should not be any requirement as to the posture or action while passing the Sacrament, such as carrying the left hand behind the back or maintaining stiffness in walking or any tendency toward military order in action.

"The passing of the Sacrament should be quietly natural and unobtrusive. Certainly the sacredness of this and every other ordinance justifies the greatest care and preparation to insure order, appropriateness and reverence for that which the ordinance typifies without having the performance detract from the thought and purpose thereof."

"HUMANE DAY"

Question. When is "Humane Day" and is there any special program provided for the day.

Answer. The National "Be Kind to Animals Week" begins with "Humane Day,"

April 7th, closing Saturday, April 13th. There is no special program suggested for Sunday Schools. Friday, April 12th, is "Humane Day" in the public schools. It would be very appropriate, however, for teachers, especially in the lower departments, to devote a few minutes April 7th or 13th in teaching kindness to our domestic animals so dependent upon their human friends for help and comfort.

WOMEN'S DEPARTMENT

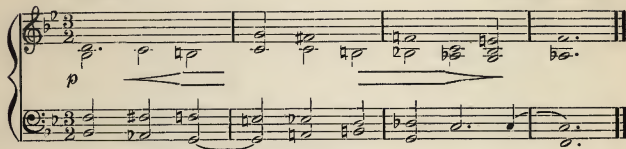
Question. Where can we find the reference books named in this department? If they are in the public library, the one who gets there first takes them out and keeps them during the whole useful period. Is there no remedy for this?

Answer. It is suggested that stake or ward superintendents or bishops request officers of public libraries to hold in reserve for certain periods, reference books named in our quarterlies or *The Instructor*. Some librarians have already promised to do this upon request, which should be in writing.

Prelude

Reverently.

WILLY RESKE.

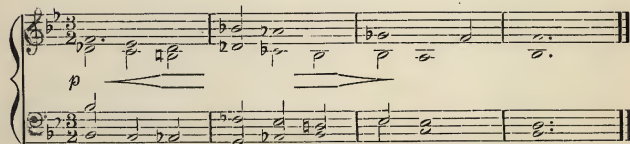


SACRAMENT GEM FOR JUNE

(Sunday School Songs, No. 45, Verse 2)

Purify our hearts, our Savior,
Let us go not far astray,
That we may be counted worthy
Of Thy Spirit, day by day.

Postlude



Women's Department

General Board Committee: Robert L. Judd, Chairman;
Adam S. Bennion and Alfred C. Rees

LESSONS FOR MAY

FIRST SUNDAY, MAY 5, 1935

MADAME MARIE SKLODOWSKA CURIE

Marie Sklodowska was born at Warsaw, Poland, November 7, 1867, the last of five children. Her father was Professor of physics and mathematics in one of the high schools of Petrograd. Her mother was the director of one of the best Warsaw schools for young girls. The mother died when Marie was nine years old and her oldest brother barely thirteen. This was the first great sorrow in the young girl's life. She says: "My mother has an exceptional personality." "With all her intellectuality she has a big heart and a very high sense of duty. And, though possessing infinite indulgence and good nature, she still holds in the family a remarkable moral authority."

The children started on their studies very young. Marie was very timid and it was a great trial for her to be called upon to do anything in public. Warsaw was under Russian domination and it exerted an oppressive influence upon her life. The children were compelled to learn the Russian language even when they were so young they could hardly speak their native Polish.

As a child she developed a strong liking for poetry. She learned by heart long passages from the great poets. After her mother's death, Marie abandoned her musical work much to her later regret.

All the children attained fine education. The brother became chief physician of one of the principal Warsaw hospitals and she and her sisters planned teaching careers. Her elder sister later changed.

Marie finished her high school studies when 15, always having held first rank in her classes. She was then compelled to take a year's rest after which she returned to Warsaw intending to teach in the free schools, but found that her father was so aged and tired that he needed rest. Since his fortune was modest, she resolved to accept a position as governess. Thus at 17, she began to earn her living. She still had time to organize a small class for the children of the village who could not be educated under the Russian Government. She taught them to read and write in the mother tongue. This was done at much danger, as "initiative of this kind was forbidden by the Government and might bring imprisonment or deportation to Siberia."

She spent her evenings in study. She had

not decided what profession she would choose but was greatly interested in literature, sociology and science. She finally turned toward mathematics and physics. She hoped to save enough money to go to Paris in pursuit of her chosen work.

At the age of 24, she realized this dream. She says, "It would be impossible to tell of all the good these years brought to me. Undistracted by any outside occupation, I was entirely absorbed in the joy of learning and understanding. Yet, all the while, my living conditions were far from easy, my own funds being small and my family not having the means to aid me as they would have liked. The room I lived in was in a garret, very cold in winter, for it was insufficiently heated by a small stove which often lacked coal. During a particularly rigorous winter, it was not unusual for the water to freeze in the basin in the night; to be able to sleep I was obliged to pile all my clothes on the bed-covers. In the same room I prepared my meals with the aid of an alcohol lamp and a few kitchen utensils. These meals were often reduced to bread, a cup of chocolate, eggs or fruit. I had no help in housekeeping and I myself carried the little coal I used, up the six flights."

She met Pierre Curie in 1894. They were at once drawn to each other and in time became very close friends. He soon asked her to marry him, but she hesitated because an affirmative answer would mean abandoning her country and her family. She went back to Poland for a vacation undecided whether or not she should return to Paris, but she was back again that fall. Again their work brought her and Pierre Curie together until they became convinced that neither could find a better life companion, so they were married in July, 1895. He had just received his doctor's degree and had been made professor in the school of physics and chemistry in Paris. He was 36 years old, a physicist known and appreciated in France and abroad. So pre-occupied had he been with scientific investigation that his material resources were very modest. His father was an elderly physician of high intellect and strong character, and his mother a beautiful woman devoted to her husband and sons. He loved them devotedly.

Marie was warmly welcomed by this splendid family. They found a little apartment of 3 rooms with a beautiful view of a garden. They received a little furniture from their parents and with a money gift from a relative they bought two bicycles to take them into

the country on their wedding journey. She says with her marriage there began an entirely new existence for her. She and her husband were so closely united in their affection and their common work that they passed nearly all their time together. Her husband greatly enjoyed the out-of-doors and took great interest in plants, animals and meadows. Their principal diversion from close work consisted in walks or bicycle rides into the country.

In 1897 their first daughter was born. It was quite a problem how to take care of their little Irene and their home without giving up her scientific work. But the husband said: "Neither of us would contemplate abandoning what was so precious to both."

In July, 1898, they announced the existence of a new substance to which she gave the name of polonium in memory of her native country. While working on polonium, they also discovered another new element. They found it was more important than polonium, and in December, 1898, they announced the discovery of this new and now famous element called radium. They worked under the most difficult circumstances. They had no money, no suitable laboratory, no personal help for their difficult undertaking. "It was like creating something out of nothing, and if my earlier studying years had once been called by my brother-in-law the heroic period of my life, I can say without exaggeration that the period on which my husband and I now entered was truly the heroic one of our common life."

They worked in an abandoned shed that had been used as a dissecting room for the school of medicine. Its glass roof leaked. The heat was intense in summer and the bitter cold of winter was only mitigated in the immediate vicinity of the iron stove. She says, "Yet it was in this miserable old shed that we passed the best and happiest years of our life, devoting our entire days to our work. Often I had to prepare our lunch in the shed, so as not to interrupt some particularly important operation. Sometimes I had to spend a whole day mixing a boiling mass with a heavy iron rod nearly as large as myself. I would be broken with fatigue at the day's end. Other days, on the contrary, the work would be most minute and delicate in the effort to concentrate the radium. I was then annoyed by the floating dust of iron and coal from which I could not protect my precious products. But I shall never be able to express the joy of the untroubled quietness of this atmosphere of research and the excitement of actual progress with the confident hope of still better results. The feeling of discouragement that sometimes came after some unsuccessful toil did not last long and gave way to renewed activity."

She says it took her nearly 4 years to

produce the kind of evidence chemical science demands, that radium is truly a new element.

In 1900 her husband was offered a professorship in the University of Geneva, but at the same time he accepted a position as assistant professor at the Sorbonne, and she was made professor at the Normal Superior School for young girls at Sevres, France.

In 1903 she finished her doctor's thesis and obtained her degree. At the end of this year the Nobel prize was awarded jointly to her husband and herself for the discovery of radioactivity and new radioactive elements. This was not only a great honor, but it provided material means to help them continue their researches. They were so weary and their health was so poor that they were not able to go to Stockholm until 1905.

In 1904 her second daughter was born. In 1906 her husband was killed and she was left alone to do her work and bring up the children. Crushed, she yet remembered that her husband often said that if she were deprived of him she ought to continue her work.

She was given the chair, as professor, that her husband had occupied for a year and a half in the Sorbonne. No woman up to that time had ever held such a position. This gave her an opportunity to continue her research work.

She deeply appreciated a donation from Mr. Andrew Carnegie in 1907 for research fellowships. This enabled some of her advanced students to devote their whole time to investigation. Samples of radium from her laboratory were used to conduct the first experiments on the biological properties of radium. This was done while her husband was still alive. The results were so encouraging that it was demonstrated that radium therapy was a new branch of medical science destined to do great good. This treatment has done much to alleviate and cure cancer. She says, "It may be easily understood how deeply I appreciated the privilege of realizing that our discovery had become a benefit to mankind, not only through its great scientific importance, but also by its power of efficient action against human suffering and terrible disease. This was indeed a splendid reward for our years of hard toil." She declined the decoration of the Legion of Honor offered her in 1910, as her husband had received a similar proposal and had refused it as he was opposed to all honorary distinctions.

In 1911, when for the second time she received the award of the Nobel prize, she was seriously ill. Although suffering, she went to Stockholm to receive the prize.

She rendered signal service during the World War. In 1918 at the request of the Italian Government she went to Italy to look into her natural resources in radioactive materials. In 1915 she moved her laboratory.

As she had no means, she had to move her laboratory equipment little by little in her radiologic cars.

In 1921 upon the initiative of Mrs. W. B. Meloney, Editor of the *Delineator*, the women of America collected a fund by a public subscription, as well by small as by important gifts, the "Marie Curie Radium Fund," of more than \$100,000 for the purchase of a gramme of radium to be placed at her disposal for scientific research. She was invited to receive it at the hands of the President of the United States at the White House. Before Madame Curie would accept the gift, she insisted that a lawyer draw up a deed bequeathing the ownership of the radium "to the Institute Curie in Paris to be used in perpetuity for scientific research." She said that if this were postponed she might die and then this valuable gift would descend to her children.

On October 30, 1929, \$50,000 was raised in the United States for the purchase of a second gramme of radium to be used at the Warsaw Hospital.

Madame Curie and her husband always refused to receive any material profit from their discoveries. "We took out no patent and we did not reserve any advantage in any industrial exploitation. No detail was kept secret, and it is due to the information we gave in our publications that the industry of radium has been rapidly developed."

Madame Curie died in July, 1934, at the age of 66, her death being hastened by the effects of her constant research into the nature and properties of radium. One of her daughters is carrying on the work of her parents and stands in the front ranks of radiologists of three nations.

To Teachers—It is suggested that you arrange with three members of your class to give the story of Madame Curie. (1) Her early life. (2) Her home life in Paris. (3) Her scientific career. Meet with them during the week and outline what each one should give. Do this in the interest of brevity and directness of approach to the subject. The big objective today is to leave the impression of Madame Curie's self-reliance, a virtue which both women and men today are not cultivating as they should. Witness the readiness with which millions are reaching out and clamoring for public aid and support. We are converting ourselves to become wards of a benevolent government instead of exhausting all our own resources to remain self-sustaining.

It is well to recall today the pioneer spirit of our own people. The gospel reflects the same philosophy against leavers. There is also the related subject of "staying and living within our means," so that we may maintain our economic independence. Madame Curie lived in humble circumstances because she couldn't afford anything better

and yet she did not permit her life to be soured because others had more. Our own Church leaders are pleading with us to live within our incomes, to be self-sustaining and self-reliant.

By questioning you should be able to bring out the fact that the individual grows and develops and achieves more surely in an atmosphere of struggle and self-denial than in luxury and plenty.

SECOND SUNDAY, MAY 12, 1935

MOTHERS' DAY

THIRD SUNDAY, MAY 19, 1935

ELIZABETH BLACKWELL

The story of women in the fields of medicine and surgery is an interesting one, presenting, as it does, a very clear picture of the grave difficulties which faced any woman of the 19th century who tried to find opportunity to work on a plane with men. The name of Elizabeth Blackwell is perhaps the most important among this group, for her success in the face of tremendous obstacles was almost unbelievable.

Elizabeth, with her family, came to America from England, their birthplace, in 1832. For years the girl had harbored a deep-seated desire and determination to study medicine, and she felt that in America, the land of the free, she would find the answer to her prayers and the fulfilment of her hopes. Writing to physicians to obtain advice as to how best to proceed, she was told to try to enter a medical school, disguised as a man. This she disdained, naturally, and upon finding all doors closed to her, she accepted a position as a school teacher in North Carolina for the sole reason that the principal had been a physician and she saw a chance of studying with him. In this she was successful, and after a year another opportunity was opened to her to teach in Charleston and study under another physician. A year later, armed with two years of study, she again applied for admission into a medical school in Philadelphia and another in New York, with the same result—refusal. Finally a small school in Geneva, New York, advised her that her application had been submitted to the students themselves, and they had decided to admit her. Regarding this, Alice S. Blackwell writes: "... One morning the dean appeared before them and told them that the faculty had received a most extraordinary request. A young lady had applied for admission. They had decided to refer the question to the students; if they were all willing, she might enter; if even one objected, she would be refused. ... It struck the class as an enormous joke. A class meeting was held, at which a series of

speeches were made, each more extravagant than the last, and all in favor of admitting the young lady. When the vote was taken there was a great shout of 'Aye' and a single faint 'No.' Then the other students fell upon the solitary objector and cuffed and mauled him till he changed his vote."

So it was that through a sense of the ludicrous on the part of the men students, a girl was allowed to begin her regular study of medicine. The people in Geneva regarded her as mentally unbalanced or wholly immodest. It is said that women in her boarding place refused to speak to her, and that some who passed her on the streets held away their skirts, lest they touch this brazen girl. Nevertheless, she was graduated in 1849, at the head of her class, the first woman to take a medical degree.

Her success in her chosen profession was not swift in arriving, even though she supplemented her American training with study in England, then France, and again England. She herself says, "In 1852 I took good rooms in University Place, but patients came very slowly to consult me. I had no medical companionship. The profession stood aloof and society was distrustful of the innovation. Insolent letters occasionally came by post, and my pecuniary position was a source of constant anxiety." In the spring of that year she was successful in attracting an intelligent class of women and girls to her classes in physical education, which gave her some standing. Unable still, however, to gain entrance to any hospital for experience, she established "The New York Dispensary for Poor Women and Children." "This opened up the way for this ambitious woman and she gradually made her way into the profession.

Her outstanding contribution to humanity was made at the time of the Civil War. In 1861, seeing the need for service and organization, she called together the directors of her dispensary and formed a Relief Association. Both men and women were on the board, which gave courage to women so that all over the state similar associations were established. These groups gathered necessities and comforts for the soldiers and, through Dr. Blackwell, these were taken care of and delivered. The outgrowth of this organization of Elizabeth Blackwell's was the establishment of the Sanitary Commission, of which nearly 7000 member-groups were organized during the war. Men headed this Commission, but women did the work and got most of the credit. The work of this Association resulted in the development of a system of hospital ships, relief camps, soldiers' lodges, the gathering and distributing of medicine and supplies, bandages and luxuries, the entertaining and encouraging of convalescents, and the assisting and comforting of the distracted women whose loved

ones had been killed. The amount of human service rendered at this crucial time by women, under the leadership and inspiration of Elizabeth Blackwell, is inestimable. She had established permanently woman's place in the medical profession.

To Teachers—We must confess that there still rages much controversy about women's place in the world. That is why Elizabeth Blackwell's story today should invite keen interest on the part of your class, especially the younger element.

Many of them are asking themselves the questions: Into which field of endeavor should I enter? Is it proper for me to explore this field or that?

Elizabeth Blackwell should help them answer because she pursued her objective despite deep seated prejudices. In this period of general unemployment girls and women are wondering what they really should do: whether to compete with men or to remain in the background. It will be remembered that girls in England took the places vacated by the men who went to war. They proved quickly to be superior to the men in executing fine, delicate work, much to the surprise of the old school. Many such instances can be recited. Your presentation today should result in inspiring your class to study the field of opportunities right at home: to experiment with untried activities that are worthy and of service to mankind; to concentrate all their powers upon some definite objective; to submit themselves to a trial of strength; to expand and to make a new world for themselves. And do not fail to remind them that the Gospel recognizes the equality of woman, and holds out to her every inducement to develop to her full stature in mentality, culture and charm, and in the broad field of economics and human welfare.

FOURTH SUNDAY, MAY 26, 1935

ROSA BONHEUR

Greatness knows no nationality. Rosa Marie Bonheur, of Jewish extraction, one of the great painters of the world, was born in France. Her father was a deeply intelligent man and taught the little daughter to love and admire the works of nature. Early in her life she took to painting, using her beloved animal pets as subjects; and it was not long until she was recognized as possessing unusual ability.

She was born in 1822—at a time when women were supposed to have no business doing anything outside the home. It was no easy task she faced in attempting to take her place with other painters, for the long-lived antagonism against women was strongly entrenched. But she had her father to encourage her, and the amazing talent of

the girl was in her favor. At eighteen she exhibited paintings in the Art salon—her "Goats and Sheep" and "Rabbits" being recognized as outstanding. She was the first woman to receive the Grand Cross of the Legion of Honor for notable accomplishment.

In 1855, at the age of 35, she hung paintings at the Universal Exposition and that same year her "Horse Fair" won the plaudits of all who knew painting. She was offered \$6,000 for that picture, but before the deal was accepted an English gallery offered her \$20,000, which she took. Her case is an exception to the rule that painters must die before they can realize monetary gain on their work. Her life was full of honors and recognition. She devoted herself, in addition to her painting, to an endeavor to make art for women easier as a vocation. From 1849 she was the director of the Free School of Design for Young Girls, in Paris. She died in 1899.

Animals always attracted Rosa Bonheur as subjects for pictures, and in order to study them carefully and critically, she kept a collection of them on the premises. Many times she painted more than one copy of the same animal subject. The "Horse Fair" she did on canvas just one-fourth the size of the original, the small one being kept in France and the large one eventually going to America through the efforts of the Vanderbilts. This picture has been copied untold hundreds of times by art students who have tried to capture some of the magic of Bonheur's technique.

It is interesting to know that Rosa was to have been a dressmaker, according to her father's plans for her while she was yet a small girl. Trying to conform to his wishes she attempted to sew but failed miserably and hated the pursuit thoroughly. To the credit of her father let it be said that he allowed her to relinquish his idea and follow her own bent, once he was convinced that she knew what she wanted to do and had the ability to do it.

Courage was a factor in Rosa Bonheur's success, for it took courage to break away from the tradition which kept women in the so-called womanly vocations. Criticism and unfavorable comment met the girl on every hand when she first was known to have rejected dressmaking for painting; but strengthened by the conviction that her gift could not be suppressed, she met the nega-

tive attitudes bravely and carried on to a brilliant success. Her name will never die. Of her it has been said, "Rosa Bonheur need have no fear of losing immortality; she carved her own with her brush."

Rosa Bonheur is typical of one who sought after that which was lovely. In our thirteenth article of faith is expressed that which explains the determination that governed some of the women of earlier civilization who had to fight to make for themselves a place in the world.

Men in countless numbers might be named as having accomplished great and valuable things; women cannot be listed so extensively, for they were denied admission into fields which would bring them fame, happiness and self-expression. Because many women have fought their way through to accomplishment against odds, Rosa Bonheur is named to represent them. She has helped to make womanhood more glorious, for she made the most of the God-given qualities which were hers.

To Teachers—It appears very clear that the wisdom of Bonheur's father made it possible for her to follow her bent and to become one of the famous women of the world.

This lesson should impress the class, young girls as well as mothers, to study the likes, the inclinations, the interests of young people, and then to encourage them to concentrate their efforts along lines which promise happiness and success.

In a word, parents should not arbitrarily decide the futures of their children. It is natural for a doctor to wish that his son take up the same profession. A certain personal pride is involved. Mothers should consider it their sacred duty to take an active part in these decisions. There are too many round pegs in square holes because intelligent consideration of young people's aspirations and latent capabilities has been lacking. Bonheur as a dressmaker would have died unknown. An understanding parent brought her immortality.

Therefore a discussion on how we, in our families, should keep vigilant eye on the activities of our little folks should follow the story of Bonheur. We should encourage the girls to talk frankly with their parents about themselves, and parents should be reminded that each child has a distinct individuality. It is for the mothers, who live constantly with the little folks, to try to discover what lies hidden in these little souls.

WOMAN

'Tis hers to pluck the amaranthine flower
Of Faith, and 'round the sufferer's temples bind
Wreaths that endure affliction's heaviest shower,
And do not shrink from sorrow's keenest wind.

—Wordsworth.



LIBRARIES



General Board Committee: A. Hamer Reiser, Chairman; Horace H. Cummings,
T. Albert Hooper, J. Percy Goddard

A SUCCESSFUL EQUIPMENT PROJECT

The Stake Board of the Salt Lake Stake held a carnival last fall for the purpose of raising funds for the purchase of teaching equipment for the fourteen Sunday Schools of the stake. The admission and advertising netted the Stake Board \$563.31.

This sum was divided among the Sunday Schools but its disbursement was controlled by the Stake Board.

The inventory prepared by the Stake Board since the fund has been expended reveals the acquisition of an excellent lot of equipment.

The list includes: Blackboards, sand tables, maps, pictures for the Cradle Roll Department, Kindergarten and Primary; cut-outs, Instructors, Sunday School Lesson Quarterlies, song books, music. Such reference books as: Weed's

Life of Christ, Talmage's Jesus the Christ, Story of the Book of Mormon, Commentary on the Book of Mormon, Book of Mormon Dictionary, The Apostasy, Rational Theology, Doctrine and Covenants Commentaries, Articles of Faith, Essentials in Church History, The Bible Primer, Story of the Bible.

One additional wise provision was made. That is, a specialist was appointed to serve on the Stake Board. His duties are to keep record of this inventory and the placement of the materials in the schools; to supervise the use of the equipment; to present from time to time Stake Board demonstrations and special reviews, using the Stake Board equipment for the purpose.

If anyone would like details about this project, Superintendent George W. Ashton, at 45 East 4th North, Salt Lake City, Utah, will be glad to provide them.

Book Reviews

"STORIES ABOUT JOSEPH SMITH THE PROPHET"

Men and women who were acquainted in their early life with the Prophet Joseph Smith delighted in later years to tell their recollections of that remarkable man. Those who knew him in life are now gone, and with them, in many instances, their memories of him. Some striking incidents in his life, however, have been recorded in the writings of his friends. Now many of these writings are out of print and may never be reprinted.

To preserve in convenient form the interesting stories of the Prophet a collection of them has just been published in a little work of 192 pages, compiled by Edwin F. Parry, as a companion volume to his book entitled, "Joseph Smith's Teachings."

The stories are from the recollections of the Prophet's intimate friends—Brigham Young, Heber C. Kimball, John Taylor, Parley P. Pratt, Wilford Woodruff, Lorenzo Snow, Orson Hyde, George Q. Cannon, Joseph F. Smith, Philo Dibble, Daniel Tyler, Josiah Quin-

cey, Lucy Smith (his mother) and many others. Many of these stories were published in the early volumes of *The Juvenile Instructor*.

The book is from the press of the *Deseret News*, and is for sale at the Deseret Book Co., Salt Lake City. It is printed in large, clear type, handsomely bound in cloth, and sold at \$1.00 post-paid.

"MY NEIGHBOR JESUS"

By Lamsa

This is a very interesting book because it brings out many peculiar customs of the people living in the Holy Land. The author is an Assyrian and gives first hand information from experience.

"THE MAN NOBODY KNOWS"

By Bruce Barton

The author portrays the Master as very strong, sympathetic, kind, and usually happy. In his modern way he severely criticises other authors and artists who give the impression that Jesus was effeminate and always sad.

SECRETARIES

A. Hamer Reiser, General Secretary

THE MONTHLY REPORT SHOWS CHANGE

The 1935 monthly report contains columns for comparing attendance and enrollment this month with last month, Sunday by Sunday and department by department.

This feature is of great usefulness. Secretaries should use some effective method of keeping before the officers and teachers, the trend which these figures reveal. Graph charts are helpful. Entering decreases in red is an effective method. Increases or no change can be entered in black.

These figures become valuable in revealing trends as they are extended over a long period of time. Every teacher will appreciate the information about the changes in attendance of his class. The monthly reports provide sufficient information to enable the secretary to show changes in attendance based upon actual enrollment and potential enrollment.

Studies of this kind must be made with care to avoid misleading anyone.

Discuss with the stake secretary the problems involved.

By all means aim to make the monthly report serve the officers and teachers with all possible information.

ABRIDGED HISTORY OF SUNDAY SCHOOLS, 1899 TO 1949

Please read carefully the instructions which appear in the March *Instructor* about this assignment to secretaries. In that article it was suggested that secretaries aim to complete two years of this abridged record each month.

If this works a hardship upon you, reduce the load to one year a month. Let this be the minimum. At this rate it will take three years to complete the work.

The "Seal of Approval" requirements will specify a minimum of one year a month on this record.

It will be better, however, if you can work up the record well at a faster rate.



The Best will Come Back to You

(Republished by request)

There are loyal hearts, there are spirits brave,

There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love and to your life will flow,
A strength to your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is a mirror of king and slave,
'Tis just what we are and do;
Then give to the world the best you have,
And the best will come back to you.

Madeleine Bridges—"Life's Mirrors."

-Teacher-Training-

General Board Committee:

John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman

The Union Meeting for April, May, or June (depending upon the date of completion of the local teacher-training course) should be in the form of Commencement Exercises.

UNION MEETING FOR APRIL, MAY, OR JUNE, 1935

Topic: Commencement Exercises for the Teacher-Training Class.

The program should realize the following objectives:

- (1) It should appeal to the teachers-in-service, as a reminder of the great opportunity and responsibility of the Sunday School teacher.
- (2) It should acquaint the Ward superintendencies with the members of the graduating class, now prepared to enter the classroom.
- (3) It should reward the graduates of the teacher-training class for their devotion to this work.
- (4) It should serve to invigorate all those engaged in the Great Sunday School Cause.

The programs should be unified. All talks, songs, and the prayers should be built around a central theme. Members of the Teacher-Training class should assume major responsibility for the activities enumerated. The following are suggestive themes:

- (1) "What Sunday School Teaching Means to Me."

Including talks by an "old," experienced teacher and by a "new," inexperienced class graduate; remarks by an administrator (member of Stake or Ward Superintendency); and, address by an invited guest, a successful teacher.

- (2) "Teaching as the Direction of Activities."

- (a) Brief talks by class members:

- (1) Self Activity as the Key to Learning.

- (2) Why We Teach.

- (3) The Wider Problems of Method, etc.

- (b) An elaboration of the theme by the guest speaker or class leader.

- (3) "The Attributes of the Successful Sunday School Teacher."

- (a) Brief talks by representative boys and girls from the various wards and departments, to be selected in advance: *their own talks*, not something they have memorized.

- (b) Brief talks on the same theme by two graduates, a young man and a young woman.

- (c) An elaboration by the guest speaker, a trained teacher.

DISCUSSIONS

1. Should Sunday School lessons be assigned?

2. To what degree can we depend upon out-of-school preparation?

3. How can we get children to study Sunday School lessons?

4. What share should children have in the assignment?

5. Indicate how children could supplement the topic for your department: special topics, special reports, readings, projects, problems, etc. [Refer to the text for suggestions. See Chapters VII to X, inclusive.]

Re-read President David O. McKay's article in the September issue, 1934, of *The Instructor*, p. 391.



Unions

Under Direction of the Teacher-Training Committee

Topic: Directing Study.

Texts: Dr. Wahlquist, *Teaching as the Direction of Activities*, p. 106; Parker, *Methods of Teaching in High Schools*, chs. 16 and 17; Stormzand, *Progressive Methods of Teaching*, ch. 4; McMurray, *How to Study*. See *Instructor*, October, 1931, pp. 596-599.

Supplementary—Teaching as the direction of activities is best when it gradually makes the director, the teacher, unnecessary. At first, the teacher must direct the activity of the student, but such direction aims at making the student self-directing—he should learn to assign himself the task and learn how to proceed towards its accomplishment, how to use a library, how to read, how to study.

The teacher herself then must know how to use a library. She should read one or more of the many leaflets or booklets on "How to Use a Library." She then needs to know how to study, and should read and outline one or more of the references above.

Directing Study consists of training students in the right use of the tools of study and, through correct, repeated, practice, in right habits of study.

In directing study, the teacher must help the student to see the relation of the subject matter to his own personal problems; the teacher must motivate the

work. The student is then prepared to read critically: reading the complete treatment of the subject-matter in hand, and underlying the topic sentence of each paragraph, and testing the author's statements: Do I agree or disagree with him? Why? What can I add? What questions are left in my mind?

How can I write an outline of the subject, simplifying and clarifying it?

In directing study, the teacher must make provision for study in the regular class period; he must anticipate and understand students' difficulties; help the student to formulate his (the student's) objective; and then through the use of the resources of the library and the technique of study, proceed to its attainment.

Too often, we are telling students to do, without showing them how to do.

Union Meeting: Five minute talk on "How to Use Our Library;" eight minute talk on "How to Study;" eight minute talk on "How to Direct Study." Supervisors will ask teachers to bring plans to class for a directed study lesson of one of the lessons for the coming month and then formulate a cooperative plan of study for the same lesson; or, using the teachers as a class, the supervisor will make use of a period of study as a means of making a cooperative assignment of one or more lessons for the following month.



Let's Have a Parents' Day

I do not like this "Mothers' Day,"
And "Fathers' Day" all by itself,
When one or other of my pals
Just has to be laid on the shelf.

For Mothers' Day's a lonesome one
With Father shut out in the cold,
And Fathers' days is just the same—
It makes him feel he's growing old.

Why can't we have a "Parents' Day"?
A day when every girl and boy
Can show their parents what they mean
And try to make their lives a joy?

That would be better, seems to me,
For parents come in twos, not ones—
So let us try it, you and I.
We, who're their daughters and their sons.

—Nancy Smith Lowe.

CHORISTERS AND ORGANISTS

General Board Committee:

Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; Edward P. Kimball, George H. Durham and Gerrit de Jong.

MEMORIZATION PROGRAM MODIFIED

Because of the limited amount of time now allowed for song practice in the new priesthood Sunday School, it is deemed advisable to modify the plan of memorizing one song each month. In the succeeding months one song will be suggested each month in *The Instructor* for study in Union Meetings and local schools. Choristers are asked to give special attention to the study of the less known verses of the songs rather than to devote so much time to the first verse. The aim should be to become familiar with the words of all verses of the songs so that they can be read understandingly and with ease as they are sung.

CHORISTER DEPARTMENT

Song No. 262. "On One and All" to be used for the May Union Meeting discussion, followed by its presentation and practice in Sunday Schools during June.

The chorister is essentially a teacher if he is working toward the objective set for the accomplishment of the music department in every Sunday School in the Church for the year 1935. This objective is: more effective or thorough teaching of each song and a more beautiful rendition of that song.

We repeat that it is wise for the chorister to keep always in mind the varying ages of his class. For example, he should remember that he can expect more patience and perseverance from the older group and an interest in how a song will sound when it is well learned, after all the practicing and work is done. This should not be expected from an eight year old; he is only concerned with the activity itself; the final product does not interest him. To hold his attention the song practice must be made appealing for itself alone, not as an activity to make possible a future enjoyment. For him and even those a few years his senior we must remember that suggestion, fancy, imagination, keen observation and imitation play so large a part in his life as to be the keys to his learning ability. He has not the endurance, or resistance to mental fatigue that his brother of even twelve possesses.

At twelve years, drill brings results, for there is interest in the final ability to sing a song well and know its words, not merely interest in the activity of singing. The adolescent boy or girl necessitates still another approach, here the emotions dominate. At this age character is moulded by them, high or low ideals formed. At this age we have opportunity to develop good taste and artistic discrimination. This brings us to the thought of tone. There is no way to describe it with words. It is like a beautiful sunset, you must see that to know its beauty. So with a beautiful tone, you must hear it to know its beauty. To develop good taste, to make children conscious of what purity of tone is, they must hear it repeatedly and they should be guarded against hearing poor tones. A child's tone quality is influenced by the kind of tones used by teacher, parents, playmates. He imitates the quality of tone used by the chorister because he does lead the singing in the Sunday School. How imperative it is, then, that the chorister is one who is endowed both by nature and education with the ability to sing in soft, or full pure tones, or better, that he uses a quartet to demonstrate so that in childhood when they are unable to discriminate between good and bad tones because of limited experience, they shall in Sunday School be given a proper example.

Every Sunday School chorister should know or be ambitious to learn something about the care and cultivation of children's voices. This is within the power and capacity of any leader. Of course some will have greater success than others, but every Sunday School chorister can do much to save children from forming bad vocal habits that hamper or destroy good voice or tone quality for life.

Dr. Frank Rix, former director of music in the Public Schools of New York City, says that rightly used, the child voice is the most beautiful of musical instruments and has infinite capacity as a medium of expression.

Nature has made us able to express

our feelings and desires without artificial rules. If we try to analyze too much and tell just how it is done, give a set of rules, we become self conscious, rigid and incapable of doing with ease and freedom what we wish to do and are really capable of. We learn best to do by doing. Children especially can be taught to do things without discussion as to the reason or method underlying the doing since they have faith to accept our teaching.

Choristers should give positive directions. Teach with the doing of right things and employ the processes of nature, which are in themselves really complex, but simple in effect and direct. For example: coughing and yawning are in themselves complex acts, but we are able to perform them by *willing* to do them or recalling the sensation. So by utilizing the natural processes which accompany certain feelings and desires we may, without self-consciousness, bring about correct breathing in singing and right placement of the voice. Dr. Rix says, "Musically the powers of the child are limited only by the ability of the teacher to suggest, to direct, and to inspire."

It is felt at this time that four-part singing should be emphasized when studying and teaching song No. 262. Furthermore, it should be kept in mind that part singing should be practiced as a regular procedure.

Do you have difficulty with part singing? Are you converted to the beauties and advantages of part singing? Can you sustain interest with your present procedure?

Is it not true that the soprano part is quite generally the best known? Some choristers start with soprano, finish with soprano and spend most of the other time on the soprano part. Is it any wonder that we know the soprano part? Would it not be a good plan to start with some other part, alto, tenor or bass? You will discover by starting with either part in song No. 262, you will progress right into the strong melodic passages. Try it.

Who can say which part is the most important since each is necessary to complete the harmony? The chorister who has as his assistants a good mixed quartet is fortunate. Each part has then a leader who knows the song. The alto

strengthens the altos, the tenor gives confidence to those who sing that part. Be alert, work fast and change frequently from one part or section to another.

ORGANISTS

Cooperative Discussion

In an earlier issue of the *Instructor* (January, page 9) a cooperative discussion plan for Sunday School organists was outlined. It is suggested that in the May Union Meetings the plan be used in a separate meeting for the organists, and that the stake organists make specific assignments to ward organists early enough to guarantee its success.

To receive from this meeting the benefits it is expected to yield, it is imperative that each organist assigned to play before the group come as well prepared as possible. Thorough preparation in this instance should include a well thought-out explanation why the piece was played in the particular way chosen by the performer. All the other organists present will gain much from this explanation, and will in turn be enabled to give helpful suggestions for the further improvement of the rendition.

That in each case the decision may be to the point, and that no time be spent unprofitably, it is wise to begin the discussion by asking this fundamental question: *Why do we play at this point in the service?* In other words, *What are we expected to contribute by playing at this point?* An intelligent answer to this question applied to any part of the service will immediately reveal the very purpose of playing at any given point. *Why do we play before and after the sacrament gem?* *Why do we play during the passing of the sacrament?* *Why do we play while the congregation sings?* *Why do we play when it goes from the general assembly to the various classes?*

It will be noticed that this fundamental question, when applied to the different parts of the musical part of the service, brings different answers. A full realization of this difference should keep the organist from becoming stereotyped in his methods of playing. It will dictate at any time what should be done with the rhythm, the tempo, the volume, the registration, etc., after the piece has been chosen.

Concert Recitation
For June, 1935

(Matthew, chapter
5, verse 7)

"Blessed are the
merciful; for they
shall obtain mer-
cy."



Gospel Doctrine

For members of the Melchizedek Priest-
hood and Men and Women over 20 years
of age, not otherwise assigned.

General Board Committee:

George M. Cannon, Chairman; Frederick J.
Pack, Vice-Chairman; Mark Austin.

LESSONS FOR JUNE, 1935

FIRST SUNDAY, JUNE 2, 1935

LESSON 18. THE MASTER'S PATIENCE.

Text: Sunday School Lessons (quar-
terly), No. 18.

*Objective: To show that the develop-
ment of patience aids in the accomplish-
ment of life's undertakings and adds at-
tractiveness and beauty to character.*

In reading I Peter, 2:20-25, what
statement impresses you most? What
was the practice of the Master when
reviled? What effect would it have (a)
in the family, (b) in business, if this
were the universal practice? What is
your practice?

Topic Analysis:

I. Two Meanings of Patience.

- Patience was exhibited in its
perfection in the Master's life.
- The willingness to wait and
work brings the great rewards.
Give examples.
- Uncomplaining endurance an
admirable form of patience.
- "Patient continuance" means to
carry on in the face of discour-
agements. (Example—see note
1.)

II. The Real Test of Patience.

- No life is free from situations
requiring the practice of pa-
tience.
- Point out some of the fine pos-
sibilities for character develop-
ment in many of life's problems.
Show that a truly patient person
does not complain or indulge in
self-pity.
- Hard experiences either leave us
stronger and sweeter or weaker
and more bitter.
- What is meant by building your
house upon a rock?

- Times of depression test one's
strength of character. How?
- Real trouble strips a man of bor-
rowed faith. Justify this state-
ment.

III. The Master's Patience.

- Consider the six ways in which
the Master's patience was tested.
Which one of these tests do you
think was the greatest?
- Read and consider the quotation
at the end of this topic.

GENERAL QUESTIONS

- Show that the practice of patience
helps in two ways.
- Give two meanings of patience and
explain each.
- Give examples of people who are
patient under suffering.
- What do you think is the most
searching test of one's patience and en-
durance?
- Give some examples of superior
conduct under adversity.
- How can one best cultivate pa-
tience?
- Show that patience, vision and self-
discipline are often required to accom-
plish great undertakings.

SECOND SUNDAY, JUNE 9, 1935

LESSON 19. THE MASTER'S MERCY.

Text: Sunday School Lessons (quar-
terly), No. 19.

*Objective: To show that mercy, an
attribute of God, will be extended to
those who render the deeds of mercy.*

Note the injunctions and promises in
Luke 6:36-38.

- Be merciful.
- Judge not.
- Condemn not.
- Forgive.

5. Give.

Do you follow these injunctions? If not, why not?

Topical Analysis:

I. *Mercy Defined.*

- a. Taught and practiced by the Master.
- b. Defined as the act of treating an offender with more consideration than he deserves.
- c. A part of the principle of forgiveness.
- d. Salvation rests (a) upon the mercy of God, (b) man's attitude toward his fellows.
- e. Alma's explanation of mercy. Alma 12:34.
- f. D. and C., Sec. 61.

II. *Shakespeare's Defense of Mercy.*

- a. It blesses him that gives and him that takes.
- b. 'Tis mightiest in the mightiest.
- c. Mercy above sceptered sway.
- d. An attribute to God.
- e. Earthly powers show divinity when mercy seasons justice.
- f. In the course of justice none would see salvation.
- g. Mercy extended to those who render the deeds of mercy.
- h. Power and fearlessness mingled with gentleness and compassion gives the noblest character.

III. *The Merciful Shall Obtain Mercy.*

- a. To cherish hatred and intolerance toward others will bar our own forgiveness.
- b. Brigham Young said: (a) the merciful shall find mercy; (b) love mercy because of its attributes.
- c. Give some familiar examples from the life of Lincoln.

QUESTIONS AND PROBLEMS

1. Give your definition of mercy.
2. Can an individual in your judgment secure a forgiveness of sins without the exercise of mercy and forgiveness toward others? Give reasons for your answer.
3. What in your judgment is the best thing Shakespeare says about mercy in this quotation?
4. Show that mercy and compassion add to the beauty and nobility of character.

5. Show that if we cherish grudges and resentments and are intolerant toward others we deny ourselves divine forgiveness.

6. How can one show mercy—

- a. in the home?
- b. in business?
- c. in the church?

7. Give some examples of mercy:

- a. from the life of the Master;
- b. from the life of Lincoln;
- c. from your own life.

8. What effect have acts of mercy on your feelings?

THIRD SUNDAY, JUNE 16, 1935

LESSON 20. THE MASTER'S SINCERITY.

Text: Sunday School Lessons (quarterly), No. 20.

Objective: To show that the Master's teachings were permeated with sincerity and that only those who are sincere can enjoy his favor.

Topic Analysis:

I. *Sincerity and Genuineness.*

- a. Nothing else can be right in a man if he is insincere. Why?
- b. Under no circumstances would the Master deceive any one. Prove this.
- c. Sincerity is unaffected genuineness. Explain this.
- d. All the Master's teachings were permeated with sincerity.
- e. David's prayer. Read Psalms 139:23-24.
- f. The central test of sincerity is a willingness to submit all that one does to the scrutiny of God.
- g. Sincerity the ground work of character.
- h. The Master denounced hypocrisy and deceitfulness. Why?

II. *Demands of Sincerity.*

- a. It pays to act right. Why?
- b. The Master was only satisfied with a life of transparent genuineness.
- c. Some forms of insincerity: (a) substituting appearances for realities; (b) making prayer, fasting, and the giving philanthropies theatrical.

III. *Father of Lies.*

- a. The liar called forth the bitter denunciation of the Master.

- b. Satan a liar and the truth not in him. John 8:44.
- c. Strict obedience to the truth alone will enable a person to dwell in the presence of the Almighty.
- d. A devil with a saint's cloak on is the meanest person you can imagine.
- e. Pretense fatal to integrity.

QUESTIONS AND PROBLEMS

- 1. Discuss Matthew 6:6.
- 2. To your mind what does sincerity mean?
- 3. What do you think of the statement—"Nothing else can be right in a man's life if he is not sincere?"
- 4. Show that under no circumstances could the Master ever deceive anyone.
- 5. What is meant by the statement—"Out of the heart are the issues of life?"
- 6. What do you regard as the central test of sincerity?
- 7. Is your life open to divine inspection?
- 8. Show that sincerity is a primary element in every sound character.
- 9. What are the demands of sincerity?
- 10. Show that the Master had no respect for "forms of Godliness."
- 11. Discuss John 8:44.
- 12. What does Brigham Young say regarding this question?
- 13. How can one best cultivate sincerity?
- 14. Show the difference between a sincere person and one who is not sincere.
- 15. How can sincerity best be cultivated in children?

FOURTH SUNDAY, JUNE. 23, 1935

LESSON 21. THE MASTER'S FORGIVENESS.

Text: Sunday School Lessons (quarterly), No. 21.

Objective: To show that divine forgiveness and a willingness to forgive others are inseparable—one rests upon the other.

This question of Forgiveness is a practical one, and its importance may be taught and re-enforced from the experiences of the members of the class.

Topic Analysis:

I. *Moral Grandeur in Forgiveness.*

- a. Our unwillingness to forgive others bars us from divine forgiveness.
- b. The necessity for forgiveness is so important that it is taught in several ways.
- c. Show the distinction between resentment, revenge and retaliation.
- d. Lincoln said that resentment never paid.

II. *How Often Should We Forgive?*

- a. Peter's question—"How often shall my brother sin against me and I forgive him?" was answered by the parable quoted in the lesson.
- b. Read the parable. Point out that we may seek divine forgiveness ever so humbly but unless we exercise forgiveness toward others it will not be granted to us. Divine forgiveness and a willingness to forgive others are joined together.
- c. Why did the Master employ such a great sum in one case and such a small sum in the other case in this parable?

III. *A Beautiful Example.*

- a. The greatness of the Master's character is shown in his forgiveness of his enemies. Luke 23:24.
- b. Paul's admonition was to conquer your enemies through kindness. Romans 12:20.
- c. Relate the account given in Gen. 50:15-21. What effect did the repentance and the forgiveness sought by Joseph's brothers have upon him? What was his answer to their appeal for forgiveness?

IV. *Modern Revelation.*

- a. Read Doc. and Cov., Sec. 64: 8-11. What was the result in "days of old" of not forgiving one another?
- b. He that forgiveth not his brother is condemned before the Lord.
- c. The Lord will forgive whomsoever he will but we are required to forgive all men. Explain this.
- d. Make the Lord the judge but forgive others.

(Continued on page 163)

MISSIONARY TRAINING

For Elders and Other Young Men and Women
of 19 and 20 years of Age.

Unemployed



General Board Committee:

Robert L. Judd, Chairman;
James L. Barker, Vice-Chairman;
Carl F. Eyring

CONCERT RECITATION FOR JUNE, 1935

(Matt., Chapter 16, verse 19)

"And I will give unto thee the keys of the Kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 2, 1935

LESSON 18. THE PRIESTHOOD

Text: Sunday School Lessons (quarterly), No. 18.

References: Talmage, *Articles of Faith*, chs. 10 and 11; *Doctrine and Covenants*, 84; 107; 124; 132.

Objective: The priesthood, called by the spirit of revelation, is ordained by those in authority.

Suggested Outline:

The Aaronic and Melchizedek priesthoods.
Origin.

Authority.

Restoration.

Theory of the Catholic and Protestant churches (three or more five minute talks—consult The Catholic Encyclopedia, other available reference works and read Luther's To the Christian Nobility in vol. 36 of the Harvard Classics).

"The point in dispute is whether they (the Apostles) received their commission from our Lord direct, distinct from the Church, i. e., whether they derived their authority from our Lord direct from Him immediately or from

the people to whom they were to minister."

MacLean, in *Encyclopedia of Religion and Ethics*.

The first view is the Catholic view and the second the Lutheran view. See details of organization of the Church for L. D. S. view.

Unauthorized ministrations.

Authority and duties of deacons, priests, etc.

Responsibility of those holding the priesthood.

Enrichment Material:

"All Christians are truly of priestly rank (geistlichen Standes), and there is among them no difference other than that of office, as Paul says I Cor. 12, we are all one body, yet each member has its work, in order that it may serve the others. * * * Since then we are all priests, no one should put himself forward, and assume without our consent and choice, to do that which we all have authority to do." Luther, *An den christlichen Adel der deutschen Nation und von des christlichen Standes Besserung* (1520).

Thus we are all consecrated as priests by baptism, as St. Paul says: "Ye are a royal priesthood, a holy Nation (I Peter 2:9); and in the Book of Revelations: "and hast made us unto our God (by Thy blood) kings and priests." (Rev. 5:10). For, if we had

not a higher consecration in us than pope or bishop can give, no priest could ever be made by the consecration of pope or bishop, nor could he say the mass, or preach or absolve. Therefore the bishop's consecration is just as if in the name of the whole congregation he took one person out of the community, each member of which has equal power, and commanded him to exercise this power for the rest.

Luther, *An den christlichen Adel*, etc.

In the Western Church, the method of selecting bishops has undergone other changes. In some countries, civil rulers obtained the privilege of ratifying appointments and, later, that of making appointments. At no time was the Church happy with such interference. But, . . . even though civil rulers forced candidates upon the Church, the Church could not question their power as bishops once they had been consecrated at the hands of other bishops. Interference by civil rulers was unsatisfactory, at best; but it could not invalidate the grant of episcopal power.

Monsignor Hunt, *The Election of and Grant of Authority to Bishops in the Inter-mountain Catholic*, 1933.

In the early Church, though all the men considered worthy bore the priesthood, why must we conclude that they did not receive it at baptism, but had to be ordained by proper authority?

In the New Testament, the Lord called and directed His servants by the Spirit of revelation. Do you think He would recognize the authority of a priesthood forced on the Church?

SECOND SUNDAY, JUNE 9, 1935

LESSON 19. THE ORGANIZATION OF THE CHURCH.

Text: Sunday School Lessons (quarterly), No. 19.

References: Talmage, *Articles of Faith*, ch. 11; Doctrine and Covenants 20:1; 21:3; 34; 107; 124; 28:2; 115:3, 4; Thomas Nixon Carver, *The Religion Worth Having*.

Objective: *The perfect adaptation of the Church to the realization of the purposes of a church is evidence of the divine mission of Joseph Smith.*

Organization of the material:

Organization of the Church:

I. a. In view of the home ministry.

b. In view of carrying the gospel to the world.

II. No priest class, yet a priesthood.

"Irenaeus (200—one of the Church Fathers and bishop of Lyons) frequently asserts that 'all the faithful have the

rank of priests (elders).'" Harnack, *History of Dogma*, vol. ii, p. 78.

Tertullian, also "firmly asserts the priesthood of the whole congregation."

III. Obligations, duties, and character development as the result of action and habit formation for all.

Contrast the following from Lindley's *Human Nature and the Church*, p. 143:

"But the church has been slow in recognizing the value of expression in religious development. It has made spectators of most of us while a few specialists carried forward the performance. The preacher and the choir have enjoyed the services immensely while scores of others sat silently by and waited for the exhibition to close. Those who participate in the program are the ones who derive benefit from it. Hearing rather than doing has too long been the policy. As a result religious lives are left dull, weak, and unstable. That house that is built on the sands of hearing will certainly fall, but the rock of doing, as Jesus taught [and instituted in the restored church again], provides a foundation unshaken through all the storms of life. * * *

"A great many of our churches give scarcely any attention to the matter of self-expression in religion. * * * The minister makes the announcements, names the songs, which in turn are rendered by a select group at his right; prays, reads, interprets, and exhorts. Such a scheme robs the people. The meeting turns out to be an audience rather than a fellowship."

IV. Training by doing.

Large numbers involved.

Systematic, planned action.

Great variety of activity.

Alternate leadership—development of initiative.

V. No classes in the Church, though there is authority and a priesthood.

VI. Free justice in brotherly spirit.

Attempts have been made by civil government units to bring justice within the reach of all by defraying the cost. Even then a court action is a form of "warfare." Explain the Church machinery and how it operates in dispensing justice.

VII. The test of efficiency.

The church that develops the most energy, trains it best, directs it most efficiently and most usefully is the Lord's church, since a church organized by man must needs contain elements of inefficiency.

That will prove the true church which eventually wins the world in fair and free competition, and in that competition there are no favors.

The world belongs * * * to that church which gives its people the disci-

pline which will enable them to people the earth, to subdue it, and hold dominion over it. The church which eventually achieves this result will have proved itself to be the Church of God.

The victory may go to some church already strong; it may go to the Christian Scientists; it may go to the Mormons; or it may go to some church as yet unborn. Only one thing is certain, it will go to the most efficient; not to the most efficient in the field of talk, but the most efficient in the field of production. Thomas Nixon Carver, *The Religion Worth Having*.

- VIII. The organization is suited to a church, large or small, etc., cf. with an ideal airplane which must fly under all conditions of time, place, or weather. The Church is not provincial, and must be suited to a membership that would include all the inhabitants of the world.

THIRD SUNDAY, JUNE 16, 1935

LESSON 20. AUTHORITY AND CHURCH GOVERNMENT.

Text: Sunday School Lessons (quarterly), No. 20.

References: See various church histories, etc., for the theories of church government and organization of the more important churches.

Objective: The reconciliation of the conflicting principles of authority and individual liberty in the government of the Church is evidence of the divine calling of Joseph Smith.

Enrichment material: In the *Encyclopedia of Religion and Ethics*, A. J. Maclean, speaking of the authority of the Apostles, says:

The point in dispute is whether they received their commission from our Lord direct, distinct from the Church (Catholic point of view), i. e. whether they derived their authority from Him immediately or from the people to whom they were to minister (Lutheran point of view).

Lutheranism holds that Christ, the only head and foundation of the Church, vested all the rights and powers of the Church, the keys of heaven, the power of remitting and retaining sins in His name as His agent, the government and discipline of the Church, in the local congregation of believers. Lutheranism maintains that Christ, the only mediator between God and man, has instituted an office in the Church, the ministry of the word, for the public administration of the means of grace, that this office is conferred upon its incumbent by Christ's authority through the call of the congregation, and has no power

but the power of the word as set forth in the Scriptures, all ministers being equal in rank among themselves." *The Amerikana*, Lutheranism.

The fourth session of the Council of the Vatican, July 18, 1870, decreed:

In garement with the received traditions since the beginnings of Christian faith, we teach and declare to the honor of God * * * that the Roman Pope, when he speaks *ex cathedra*, that is in the exercise of his office as shepherd and teacher of all Christians by virtue of his high apostolic authority * * * that he then possesses infallibility through the divine support promised in Saint Peter * * * and that therefore such decisions of the Roman Pope, in and of themselves, and not first after approval of the Church are unchangeable.

Without abandoning its right to proscribe and repress heresy in the measure that it troubles the social order or the faith of its adherents, the Church has always thought that the first means it should employ to secure the triumph of orthodox doctrine, is the saintliness of its ministers and the learning of its doctors.—Mourett, *Histoire Generale de l'Eglise*, vol. ii, p. 257 (a noted Catholic authority).

The development of the constitution of the Catholic Church has been consistent with the theory that the Apostles "derived their authority direct from Him immediately," and the government of the Lutheran Church is in harmony with the theory that they derived their authority "from the people to whom they were to minister." One conception represents the principle of absolute authority, and the other of complete human liberty and individualism.

Both principles were reconciled in the Primitive Church: Christ called the Apostles, the people did not call them; however, before a bishop could act he had to be accepted by the church over which he was to preside.

Those to be set apart today to administrative offices in the Church (or to be ordained to the priesthood) are nominated by their respective superior presiding officers of the Church. Herein the principle of authority finds its expression. Before any of these officers enter into the activities of their office, the people over whom they are to preside, vote to accept or reject them. Herein the people exercise the principle of human liberty and freedom, always carefully safeguarded in the Scriptures.

As in the Primitive Church, the re-

stored organization reconciles the principles of authority and individual liberty.

FOURTH SUNDAY, JUNE 23, 1935

LESSON 21. THE ORGANIZATION OF THE OLDER CHRISTIAN CHURCHES.

Text: Sunday School Lessons (quarterly), Listed as No. 22.

References: Roberts' *Ecclesiastical History*; articles in encyclopedias; histories of the Christian church (es).

Objective: The organization of the Church as restored by Joseph Smith tends to clarify the development of the organization of the older Christian churches from the time of the Primitive Church.

Enrichment Material: In the Primitive Church, the principle of authority was to be found in the divine calling and in the appointive power; Jesus called the Apostles, they did not choose Him. Again the Holy Ghost said, Separate me, Barnabas and Saul for the work whereunto I have called them; the principle of human liberty, was to be found in the expression of approval, or in the ascertaining of the will of the people, concerning officers appointed by superior authority. In the conflict between the two principles, the principle of authority gained an absolute victory in the Catholic Church. In the revolt against the Catholic Church, known as the Lutheran Reformation, the principle of human liberty was recognized to the exclusion of the principle of authority.

Today, a stranger in London visiting the branch there would perhaps say: President Merrill, one of the Twelve, is in charge here; visiting a ward in the Church, he would say, a bishop is in charge here; visiting the London branch, in the absence of President Merrill, he would say, a presiding elder is in charge here. If present on the occasion of a rising roll call of the priesthood, he would say, all the men have the priesthood.

These observations are similar to the conclusions reached by men who have studied the organization and history of the Primitive Church, hence authority rests with the congregation. Luther said, all have the priesthood from baptism. Calvin said, an elder can do anything a bishop can do, there is no office in the church higher than that of an elder, hence

in Scotland, the Presbyterian or the elders' Church; the Church of England says, the bishops are the successors of the Apostles and equal in authority, hence the Episcopalian or the bishops' Church. The Roman Catholic Church says, the bishops are the successors of the Apostles and one of them, the bishop of Rome, is the successor of Saint Peter, and has universal jurisdiction.

Linus and Clitus were, no doubt, bishops in the city of Rome before Clement but that was during Peter's life time; that is they performed the episcopal duties while he filled the office of the apostolate. He is known to have done the same at Caesarea, for there, although he was himself on the spot, yet he had with him Zacchaeus, whom he had ordained a bishop." Rufinus, *Praefatio ad Recognitiones* (about 395), cited by Shotwell and Loomis, *The See of Peter*, p. 162.

It is probably not much before 354 that Peter himself was given the title of bishop and set definitely in the position of head of the episcopal line." Shotwell and Loomis, *The See of Peter*, p. 710.

There soon arose a tradition that the Apostles themselves had appointed bishops in several communities, and hence came the custom of drawing up episcopal lists in Asia, Rome, and Lyons. But it was not before the year 220 that apostles themselves were set down in these lists as bishops of a community. A. Harnack, article *The Christian Church*, in *The New Schaff-Herzog Religious Encyclopedia*, vol. iii, p. 266.

In this elevation of a bishop of a community to equality with an apostle the presbyters (elders) still retained relative equality with them. Exactly what were the functions of a college of presbyters (quorum of elders) is uncertain. *Ibid.*, p. 266.

The formula used by Luke (Acts 15:22, 28) implies that the assemblage regarded itself as the organ of the Holy Spirit. The ordinary method of procedure was that the Apostles and elders proposed measures and the community either accepted or rejected them. (Acts iv:32, vi:2, 5, xv:12, 30, xxi:22). *Ibid.*, 260.

In the early centuries of the Church, the general officers all disappeared. The local officers are the only ones that remain in any of the older Christian churches. This is perhaps to be explained thus: the general officers were fewer in number; were in a more exposed position, and naturally would be the first to disappear in times of apostasy or violent persecution.

FIFTH SUNDAY, JUNE 30, 1935

REVIEW

Gospel Messages

THE APPLICATION OF RELIGION TO LIFE

Course C—For Priests and Young Men and Women of 17 and 18 years of age

General Board Committee:

Adam S. Bennion, Chairman; John T. Wahlquist, Vice-Chairman, and Lynn S. Richards.

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 2, 1935

LESSON 17. TOLERANCE.

Suppose you should come upon a man or a woman worshipping a cow on one of the streets where you live, what would you do?

This might be a good question to ask your class, as soon as you have done with the roll. Their answers, you may depend upon it, will be various and definite. If you want to know which of these answers is the correct one, turn to the eleventh article of our faith, which reads: "*We claim the privilege of worshipping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.*" That article means exactly what it says.

Having got your pupils in a proper mood, you may go now to a consideration of the subject of the lesson, which is on the same line—tolerance. The lesson, as you have probably observed, proceeds in this way: (1) the relation of tolerance to prejudice, the subject of the lesson before this; (2) political tolerance; (3) religious tolerance; (4) in what ways one may be intolerant; and (5) how intolerance arises. This division of the subject will enable you to develop the lesson in an orderly manner.

By the time you have reached the end of these topics you will have your class where they can understand what tolerance is and how it may be applied in their individual lives, for your objective is to make your pupils feel that they must become more tolerant day by day.

Smith in his *Synonyms Discriminated*, makes this clear distinction: "There are in *allow*, *permit*, *suffer*, and *tolerate*, degrees as regards the will. I *allow* what I myself sanction or will. I *permit* what another wills. I *suffer* that about which I am content to have no will. I *tolerate*

that which is against my will." And then again: "One *tolerates* a thing when, having the power to prevent it, one does not exercise the power." Tolerance, according to the dictionary, is "the act of tolerating or of allowing that which is not wholly approved; specifically, the recognition of the rights of the private individual to his own options and practices, as in matters pertaining to religious worship, when they do not interfere with the rights of others or with decency and order."

In your preparation of this lesson you should make a list of the things in which your pupils are least likely to be tolerant in the home, in school, or in their relations with people generally. For instance: One of your pupils goes with another who uses tobacco. What should be his attitude toward smoking? Is it necessary for him to take a cigaret in order to show his tolerance? Is his attitude one to which can be applied the word permission, sufferance, or tolerance? This sort of thing may be done in as many different cases as you have time for.

All through the recitation (and for that matter, all through your preparation, of the lesson before you go to your class) the center of your interest must be the boys and girls before you, those whom you have to teach. How can you change their attitude from intolerance to tolerance, without making them feel that they must partake of the intolerant thing in order to show their tolerance. Your aim is to change them on *the inside*. Do they contradict people, especially those who are supposed to know more than they do? Or are they open minded, reserving their contentious attitude to themselves? Besides, toleration of the right kind is a matter of good manners, good breeding, education, gentlemanliness or womanliness.

Your next lesson is on Habit. How would you like to arouse your pupils' interest in it beforehand by a question

for them to think about during the week? Try this: Pick out the worst bad habit you have and see whether you can overcome it between now and next Sunday. Consider whether it is hard or easy to overcome it. How long have you had this habit. Or, maybe, you can think of a better introduction to the next lesson. The idea is to awaken their interest in it now.

References: (1) The Quarterly, Lesson 17—that is the basis. Has each of your class a Quarterly, and does he read it? (2) *Articles of Faith*—Talmage, Chapter XXII, pp. 406-23.

SECOND SUNDAY, JUNE 9, 1935

LESSON 18. HABIT.

Before you undertake to give this lesson, read the next lesson—or, better, prepare it thoroughly—so that you will have clearly in mind just what material to present in this and what in that. The general subject of this lesson is the idea of habit-forming; the idea of the next lesson, how to form or break particular habits. This lesson is therefore general in its nature, while that is specific. In other words, your objective today is to make clear to your pupils the tremendous importance of habit in one's education; but your objective next Sunday will be to help them isolate particular habits, with a view to changing their behavior, where it needs changing.

Did you close last Sunday's lesson with that matter for the class to consider during the days intervening between last Sunday and this? If so, you will need only to recall that problem and spend a little time on it. If you did not, you will need to get some point of contact with your class. How would this do? Suppose we had the same difficulty in doing anything the second, the tenth, the fiftieth time that we have in doing it the first time—what difference would it make in our daily life? Lacing our shoes, for instance, or dressing, or driving an automobile, or reading a book, or walking?

You cannot place too much emphasis on the quotation from Professor William James in the Quarterly. James, before his death, was a teacher in Harvard University; he is often looked upon by

those who know as America's greatest psychologist and philosopher. Certainly he has never been surpassed by any of America's thinkers in the ability to put abstruse thoughts in simple, clear, and beautiful English. Together, those two passages form a classic expression of the idea that we should make use of habit to perfect character.

It will be well for you to follow the line of development in the Quarterly. First, we have some quotations, one from Proverbs and the other from a Greek Stoic philosopher; second, a quotation from James, of which we just spoke as of transcendent importance; third, quotations from Hume, an English historian, Burke, an English statesman, and Goethe, a very great German poet (these various quotations will serve to show how important the matter of habit was in the eyes of these persons); fourth, an explanation of how it comes about that we are able to do a thing more easily the second or the hundredth time than we are the first time, and the meaning of this fact in our education. Don't spend so much time, however, on this last phase that you cannot reach your objective. The important thing is the fact of habit, together with the necessity of making use of this natural process, not how it comes about.

The best way to present this idea is to stick to some particular ways in which habit affects us. Why is the first drink, the first smoke, the first lie, the first anything so important? Or, to reverse the process, why is the first success, the first victory, so important? To what extent can one depend on the statement, "Oh, I can quit any time I want to"? What relation is there between such an attitude and the fact of habit? What does James mean by the phrase, "making our habits our ally"?

What success did your pupils have, if any, with their effort last week to overcome one of their bad habits? Why not try again at this sort of thing? Anyway, these lessons should, in order to be of any value, be applied. Maybe the class will not want to discuss the matter, but that need not deter them from making an effort to overcome. It will show them what nature means by giving us this phase of our bodies.

References: The Quarterly; any psy-

chology, preferably one by James; or James's *Talks to Teachers*.

THIRD SUNDAY, JUNE 16, 1935

LESSON 19. HABITS, GOOD AND BAD.

Why is it that, when we have a toothache, the ache "stops" when we are excited over something, or when we become suddenly and intensely interested in what is going on around us? Does the ache really "stop," or does something else happen? Can any one quit a habit by thinking about it? Just how is a bad habit got rid of? What did Paul mean when he said, "Be not overcome of evil, but overcome evil with good." (Romans 12:21.)

And now for today's lesson.

As you will have observed, the lesson in the Quarterly proceeds thus: (1) Another quotation from James; (2) Benjamin Franklin's trial in overcoming bad habits and displacing them by good ones; (3) what is necessary in the effort to overcome bad habits; (4) another quotation from James on how best to change our habits; and (5) a summary of the two lessons, with specific directions.

Perhaps a modification is necessary here. We do not alter our habits by concentrating on the one bad one; rather we concentrate on what we want to do in the formation of a good habit. To illustrate: Suppose one wishes to quit stealing. It would be folly for him to think all the time of what he was trying not to do; that is, of the thing he might steal. On the contrary, he would do something to occupy his mind, so he would not think of stealing. In other words, as Paul puts it, overcome evil with good. There is great psychology in that statement. Do a good thing, a thing that is the opposite of what you have been doing; that will occupy your mind and shut out the bad. Overcome evil with good.

Again it is necessary to repeat: Your objective here, as in every lesson, is to change conduct, behavior, in your pupils, so that they shall be better today than they were yesterday. If that does not happen, then you have not succeeded, no matter how well you have presented the idea.

Franklin's way is undoubtedly a good

way. Recently Colonel Lindbergh put in writing for one of the magazines his plan for improving his character. He had thirty-three items listed. Among these were "Brevity in Speech," "Calmness in Temper," "Clean Speech," "Clean Thoughts," "Cheerfulness," "Honesty," "Industry," "Physical Exercise," "Loyalty," "Punctuality," "Unselfishness" and "Politeness."* Have your pupils make a list of the things they think go into the making of a good personality or character. How many of these are there? What standard did they use in formulating their list? Then compare one list with another, with a view to getting another, and better, list—one that would be good for every one who wishes to improve, to become perfect. The rest of the year might be devoted to seeing what progress has been made in following the list—on the outside of the class, of course, although a few minutes of each recitation might very profitably be devoted to the subject.

Since the next lesson is about the spiritual life, it might be well to anticipate it, to arouse interest in it, by such a question as this: Can any one live the perfect life without religion? Or, it may be that you would prefer a question of your own making. The point is, of course, that you try to awaken interest in the lesson to come.

References: (1) The Quarterly, Lesson 19; (2) *Autobiography*, by Benjamin Franklin; (3) the adult M. I. A. Manual for 1933-4, entitled *Religion A Way of Life*, pp. 137-47.

FOURTH SUNDAY, JUNE 23, 1935

LESSON 20. THE INDIVIDUAL AND SPIRITUAL LIFE.

This lesson, in a way, is a summary of all the lessons in the second Quarterly. That is, if you have induced in your pupils a desire to apply all the things they have learned during the last nine lessons of this course, they will have been led gradually into the realm of the spiritual life—which is the goal of all revealed religion.

*See Chart on page 118, March *Instructor*.

The lesson for today proceeds along the following lines: (1) A review of the previous nine lessons, all those in the present Quarterly; (2) the group and the individual, particularly the individual in his relation to society; (3) a world above the material and physical; (4) the universality of feeling respecting this spiritual world.

A caution may not be out of place here: Don't allow yourself to be led off into a discussion of the philosophical aspect of the spiritual and the material world. This is a lesson in religion, not philosophy. And the Lord has told us in what the spiritual world consists—partly it is peopled with spiritual beings, including God, unembodied spirits, disembodied spirits, and man, as well as the Holy Ghost. Joseph Smith has told us that man is a spirit, just as Jesus informed us that God is a spirit. As the body contacts kindred material, so spirit contacts its kindred spiritual substances. Stick to what God has revealed about spiritual things. What Paul said many

years ago to the Corinthians (12:11) is still true: "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."

In its practical aspect, show in what ways the spiritual life manifests itself. What answer can be made to the statement we often hear, "Oh, I'm not at all spiritually inclined"? Might not the same thing be said in mental matters, "Oh, I'm not very intelligent"? Just how would you go about the cultivation of spirituality in your pupils? Are you sure that spirituality can be cultivated?

By the time you will have prepared this lesson you will have received the third Quarterly. Look over, or better, prepare the next lesson now, and ask your class such questions as will lead their minds to its subject matter.

FIFTH SUNDAY, JUNE 30, 1935

REVIEW

Gospel Doctrine

(Continued from page 155)

QUESTIONS AND PROBLEMS

1. Relate the circumstances under which the parable contained in this lesson was spoken.

2. Relate the substance of the Parable.

3. Show that our unwillingness to forgive others might deny us divine forgiveness.

4. Show that there is a moral grandeur in refusing to cherish resentments, revenge and retaliation.

5. What is meant by the Master's saying: "Until seventy times seven"?

6. Why did the Master use such a large sum of money in one case and such a small one in the other, in this Parable?

7. Explain the quotation from Romans 12:20.

8. Do you follow the admonition given therein?

9. Give the account of the scene between Joseph and his brethren. Gen. 50:15-21.

10. What is meant by the words of Joseph: "Fear not; for am I in the place of God?"

11. Discuss Doc. and Cov. 64:8-11.

12. In what degree do you follow the command to forgive all men?

13. If you have grievances against a fellow member of the Church what is the best way to settle them?

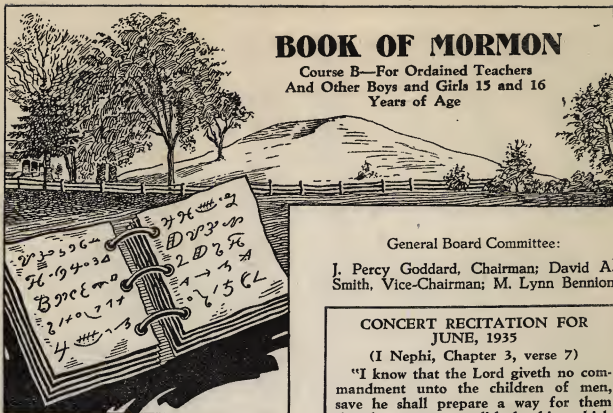
14. Against one who is not a member of the Church?

15. In either of these cases, if the grievance is unsettled, should you partake of the sacrament? Why?

16. If you do all you can to settle a grievance and the other party is not satisfied, should you partake of the sacrament? Why?

FIFTH SUNDAY, JUNE 30, 1935

REVIEW



BOOK OF MORMON

Course B—For Ordained Teachers
And Other Boys and Girls 15 and 16
Years of Age

General Board Committee:

J. Percy Goddard, Chairman; David A. Smith, Vice-Chairman; M. Lynn Bennion

CONCERT RECITATION FOR JUNE, 1935

(I Nephi, Chapter 3, verse 7)

"I know that the Lord giveth no commandment unto the children of men, save he shall prepare a way for them that they may accomplish the thing which he commandeth them."

LESSONS FOR JUNE, 1935

FIRST SUNDAY, JUNE 2, 1935

LESSON 17. IN UNION THERE IS STRENGTH.

The question as to the value of a church is not only a strictly modern question, but an up-to-the-minute one. So here you have a good opportunity to put your class into a position where they will see that a church is as necessary as any other organization.

There are two clashing ideas in the world today. On the one hand, is the idea that personal religion is enough, that religion is a personal matter, and that whatever salvation there is to attain can be got without any organization at all. On the other hand, is what is called institutional religion, which teaches that organized effort is necessary on the part of believers and that God requires it. This is the modern form in which the matter of religion finds itself. And this is the form in which your class, sooner or later, will find it, and they will be forced to make a decision. The material you give them now will help them to make a right decision in the future, when the matter comes before them forcibly. This is your objective, then, to make clear the necessity of a church, both

from the standpoint of God and of human needs.

Here are the several blocks into which the material of this lesson falls: First, an instance, as usual, from life, to awaken interest in the reader of the Quarterly; second, organization of believers among the early Nephites; third, the Church of Christ among the Nephites, both before and after Christ's appearance among them; fourth, the purpose of the organization, not only among the Nephites, but also among people in general; and fifth, some questions growing out of conditions today.

The lesson may easily be brought down to date by calling to the attention of the class what is going on around them in the world. There is talk about reorganizing the Republican Party. But why have political parties at all? There is a great deal of organization in connection with relief projects. Why couldn't relief be carried on without organization, so that all the money might go direct to the needy without any overhead? People are organized for war; should there be an organization for peace? And so on. Don't forget, however, that this is a lesson to teach the necessity for organization in religion.

Your reading will consist of the fol-

lowing: (1) the Quarterly; (2), these parts of the *Book of Mormon*—Mosiah, chapters 15-16; Third Nephi, chapters 18, 19; and, from the Letter of Paul to the Ephesians, chapter 4. You may find some help also by reading about Alma, both the elder and the younger, in the *Dictionary of the Book of Mormon* (Reynolds), under the names desired, and the *Message and Characters of the Book of Mormon* (Evans), chapters 12, 13, and 15.

SECOND SUNDAY, JUNE 9, 1935

LESSON 18. SIGNS, TOKENS AND SYMBOLS.

Here we go straight from the known to the less known. Here, too, we go to the heart of one of the problems with which your pupils will have to grapple sooner or later in our modern life—the question as to whether or not they should yield to such religious ordinances as baptism, confirmation, etc. If you can throw light upon the absolute need of these religious rites and ceremonies, then you will have made the path easier for a decision when the time of conflict comes, as it most likely will come. Are ordinances necessary? That is your objective.

The line of thought presented in the Quarterly is this: First, an illustration drawn from the lives of the class, to attract attention and point forward; second, the elemental nature of signs, tokens and symbols in human life; third, the signs of religion, or the church, which we call ordinances; and fourth, some questions that the class can easily answer in the light of what they have read in the Quarterly.

In addition to what is said in the Quarterly, this may be of use in the class: Of what does the soul consist, as taught in Mormon theology? (For the answer to this question see *Doctrine and Covenants*, 88:15.) Why can't the body react quickly and accurately to the spirit in early childhood. Obviously because the body requires training to make the necessary response to the spirit. How is the mind, or spirit, impressed in our mortal life? (Clearly through the bodily organs.) What impresses the mind the more—what we think or what we do?

(What we do, because the doing involves the body.) This leads to the answer to some of the questions suggested in the Quarterly—the reason for lifting the hand or kissing the Bible, in courts of justice, etc. There is, of course, no essential difference between these ordinary signs and tokens and religious rites, so far as they involve the matter of impressing the mind through the body.

To prepare for this lesson, read (1) the Quarterly carefully; (2) the passages referred to in the lesson and in this *Instructor* material; and (3) chapter 18 of the *Heart of Mormonism* (Evans), which will give you in amplified form some of the points in the lesson.

THIRD SUNDAY, JUNE 16, 1935

LESSON 19. THE MOST POWERFUL THING IN THE WORLD.

Care should be exercised by the teacher in presenting this lesson, to go from what is familiar to the class to what is more or less strange. To some extent this matter of faith is a matter of ideas suggested by something or somebody outside the mind.

If one gets an idea that a certain house is haunted, a change takes place in our conduct so far as that house is concerned. Similarly if one gets an idea that he ought to go to college or on a mission. Abraham Lincoln, we are told, got the idea that, if he ever came into a position where he could do so, he would hit slavery a severe blow—which he later did. Martin Luther, when his friend, who was walking beside him, was struck down by lightning, became converted to religion, and this conversion was the beginning of the Reformation in Germany, which has meant so much to the nations. And then, see what has come from the idea that Columbus had of the rotundity of the earth, that he could reach the Orient by the back door! Somehow one feels that the great moral and spiritual ideas that have shaped man's life here below are the products of the Holy Spirit.

The lesson, which aims to create in the members of the class something of religious faith, proceeds along the following lines: First, some thoughts your pupils will understand in relation to the necessity of faith in the common affairs

of life; second, the religious, or spiritual, aspect of faith; and third, a brief description of religious faith as a power in the lives of some *Book of Mormon* characters—Nephi the First, the brothers Nephi and Lehi, and Samuel the Lamanite prophet.

The lesson should be taught in its practical phase. What is it that young people of today would make sacrifices for—their friends, their honor, their religion? Is there something they look upon as so dear that they would fight for it? Just what is that? Whatever it is, it is what they have faith in. The teacher may be able to find out what it is and to help the class to define it in clear outlines. There are people, you know, who think the youth of today have no definite convictions. These pessimists refer, in proof, to the sacrifices which the Saints have made for their religion in the past, and they ask whether the young folk of this generation would make any sacrifice for theirs. Would they? Find out what your class holds most dear.

Of course, the teacher will read the Quarterly. In addition he should read (1) the *Book of Mormon*, chapters 17, of First Nephi; 13-15, of Helaman; and 4, 5, of Helaman; (2) *Dictionary of the Book of Mormon* (Reynolds), under Nephi, Son of Helaman, Samuel the Lamanite; and (3) the *Message and Characters of the Book of Mormon* (Evans), chapters 25, 26, 27.

FOURTH SUNDAY, JUNE 23, 1935

LESSON 20. WHY AND HOW WE GO FORWARD.

The importance of this lesson can hardly be overestimated—so foundational is it. Like faith it is a principle of progress in every phase of life. Repentance is not understood clearly and sufficiently by people generally. It is a deeply basic educational idea. Its educational character should be emphasized, to begin with, since the religious phase of the subject, for some reason, is harder to comprehend than the other.

Here is the best opportunity you will have this year to apply a principle of progress to the lives of those who are members of your class, to create an attitude in them toward a religious ideal

which is at the same time an ideal of life everywhere. It is an opportunity, too, to show that religion is not so much up in the air as young people are often inclined to think it. And then, too, this subject is better adapted to an open, free-for-all discussion than some others in religion. See if you can get your pupils to respond freely to your questions, and to ask questions themselves, as well as to feel free to state their own problems and findings spiritually. Maybe you will be able to induce them to bear their testimonies, either in the class or in the general fast meetings of the ward.

The development of the lesson, as you have no doubt observed, is along the following lines: First, a series of simple questions, to start thought and point forward; secondly, an explanation that aims to show that religion is not alone in requiring repentance as successive steps in progress; thirdly, the place of repentance in the religious life; and fourthly, some instances and passages from the *Book of Mormon*, to show its importance there. This is supplemented by a series of questions, the aim of which is to suggest to the pupils the need of inspecting their own lives, with a view to applying the principle to themselves.

Not wide reading, so much as clear thinking, is the chief requisite on the part of the teacher in the presentation of this lesson. Perhaps the following questions may induce a line of thought that will help in teaching the lesson more effectively than would otherwise be the case: (1) Just what is repentance in its broad and in its restrictive meanings? (2) What characteristics in human nature makes repentance so generally needed? (Perhaps it might be answered: emotionalism, lack of foresight into consequences, infallibility, obstinacy oftentimes.) (3) Why is so much stress put upon this principle by all religious leaders? (4) Why is it that so few people can profit by the failures of others? Is this a good or a bad thing for us? What type of persons are the easiest to teach by others' examples? (The more intelligent.)

FIFTH SUNDAY, JUNE 30, 1935

REVIEW

(Continued on page 181)



TEACHERS' HELPS FOR JUNE

SUGGESTIONS FOR TWO-AND-ONE-HALF MINUTE TALKS FOR JUNE

I. Based on New Testament Lesson, "The Call of the Twelve."

As Jesus prayed for guidance before choosing His apostles, so should we pray for aid in the labors we undertake. Reference Luke 6:12 and 13.

- a. Jesus went to mountain to pray.
 1. Prayed all night.
 2. Asked for guidance.
- b. Joseph Smith went to woods to pray.
 1. Prayed.
 2. Father and Son appeared.
- c. Church Organized.
 1. Members commended to pray.
 2. See 2nd Nephi 32:9.
 3. See Doc. and Cov. 42:14.
- d. Conclusion—Prayer.

"We thank Thee, too, O God, for the chance to serve. May we today overlook no opportunity to reach out a helping hand, to speak a kind word, to show sympathy; and above all, help us to appreciate every service rendered by those who work with and for us. May we, O Lord, in all that we do this day, do our level best; may we think the highest and best thoughts; may we strive today, 'not as though we had already attained, but that we might reach after the spiritual life we long for. Then help us to give to the world the best we have, that the best may come back to us.' Hear us, O Father, in the name of Thy dear Son, our Lord Jesus Christ, Amen."

- II. Based on the "Sermon on the Mount." We should live so that our friends will seek the gospel because of its influence on us.

New Testament

Course A—For Deacons
And Other Boys and Girls 12, 13 and 14
Years of Age

General Board Committee:

T. Albert Hooper, Chairman;
Frank L. Ostler.

CONCERT RECITATION FOR JUNE, 1935

(Doctrine and Covenants, Section 84,
verses 65-70)

"And these signs shall follow them that believe—

In my name they shall do many wonderful works;

In my name they shall cast out devils;
In my name they shall heal the sick;
In my name they shall open the eyes of the blind, and unstop the ears of the deaf;

And the tongue of the dumb shall speak."

- a. Jesus Taught us: "Let your light so shine," etc. Matt. 5:16.
- b. The Savior brought us the Gospel. He said, "I am come," etc. See John 10:10.
- c. Jesus restored this gospel through Joseph Smith.
 1. It carries the same blessings.
 2. It will help us everyday.
 - (a) If we live as it teaches.
 - (b) It will give us joy.
- d. We Teach by example.
 1. People who see effects on us.
 - (a) Will seek reason.
 - (b) Will find gospel.
 - (c) Will themselves be blessed.
- e. Conclusion—To Him that dwelt in the bush.

"Lord, make me like the Burning Bush
That Moses saw of old,
To keep before my children's eyes
A constant fire of gold.
Lord, let me be a Burning Bush
That will not scorch or scar,
But shine for ever in their sight,
In splendor like a star.
Lord, let me, like the Burning Bush
That Moses knelt to see,
Bloom with the glory of Thy love,
A living fire in me."

FIRST SUNDAY, JUNE 2, 1935

LESSON 17. JESUS HEALS THE SICK AND
RESTORES LIFE TO THE DEAD.

Texts: Sunday School Lessons (quarterly), No. 17; Luke 7:1-17; 8:40-42; 49:55; Weed: A Life of Christ for the Young, chaps. 27, 28, 31.

Objective: To teach that those who have sufficient faith may be healed of sickness and receive other needed blessings.

Supplementary Materials: Matt. 8:5-13; 9:18-26; Mark 5:21-43; Kent, *Life and Teachings of Jesus*, pages 97-108; Talmage, *Jesus the Christ*, pages 247-251 and 313; Dummelow, under Matt., Chapter 8; *Bible Dictionary*, under "Army," "Nain," and "Synagogue"; Farrar, *Life of Christ*, chapters 18 and 20; Rae, *How to Teach the New Testament*, pages 63-67.

Suggested Outline:

- I. Jesus Returns to Capernaum.
 - a. Met by Jewish elders.
 - Help sought for Centurion servant.
 - b. Centurion Friendly to Jews.
 - Build them a synagogue.
 - c. Jesus complies with request.
 1. Because of commander's faith.
 2. Servant healed.
 - d. Jesus and Disciples Approach Nain.
 1. Funeral procession met.
 2. Jesus restores deceased son to life.
 - e. Jairus a ruler of synagogue.
 1. His daughter is ill.
 2. He seeks Jesus' aid.
 3. Girl dies while Jesus is on the way.
 4. Jesus admits to room only those who have faith.
 - Maiden restored to life.

Lesson Enrichment: The following excerpt will be helpful to teachers. Farrar says: "Our Lord had barely reached the town of Capernaum, where He had fixed His temporary home, when He was met by a deputation of Jewish elders probably the batlanim of the chief synagogue—to intercede with Him on behalf of a centurion, whose faithful and beloved slave lay in the agony and peril of a paralytic seizure. It might have seemed strange that Jewish elders should take this amount of interest in one who, whether a Roman or not, was certainly a heathen, and may not even have been a 'proselyte of the gate.'" They explained, however, that not only did he love their nation—a thing most rare in a Gentile, for generally speaking, the Jews were regarded with a singular detestation, but had even, at his own expense, built them a synagogue, which although there must have been several in Capernaum, was sufficiently beautiful and conspicuous to be called "The Synagogue." The mere fact of their appealing to Jesus shows that this event belongs to an early period of His ministry, when myriads looked to Him with astonishment and hope, and before the deadly exasperation of after days had begun; and "No wonder that a great fear fell upon all.

They might have thought of Elijah and the widow of Sarepta; of Elisha and the lady of the not far distant Shunem. They, too, the greatest of the Prophets, had restored to lonely women their dead only sons. But they had done it with agonies and energies of supplication, wrestling in prayer, and lying outstretched upon the dead; whereas Jesus had wrought that miracle calmly, incidentally, instantaneously, in His own name, by His own authority, with a single word. Could they judge otherwise than that "God had visited His people?"

The International Bible Dictionary says of "Nain" (beauty), a village of Galilee, the gate of which is made illustrious by the raising of the widow's son. (Luke 7:12) The modern Nain is situated on the north-western edge of the "Little Hermon," or Jebel-Duhy, where the ground falls into the plain of Esdraelon. The entrance to the place, where our Savior met the funeral, most probably always had been here, on the west side of the village, where the rock is full of sepulchral caves.

Dummelow says: "A Centurion, a Roman legionary officer commanding a centry (i. e. from 50 to 100 men, the hundredth part of a legion) and occupying the social position of a modern sergeant or non-commissioned officer."

Kent in his notes on miracles in "Life and Teachings of Jesus," says of the significance of miracles: "The significance of the Gospel Miracles. To understand the miracles recorded in the gospels it is necessary to have a clear conception of the conditions in the Galilee of Jesus' day and of his character and aims. Since the days of Alexander the vice of the East and West had poured into Palestine. Wrong living and thinking had distorted the bodies and minds and souls of men. At every turn beggars, afflicted with all kinds of loathsome diseases, cried for help and healing. Oriental charity, then as now, was lavish; but it pauperized rather than permanently relieved the needy. The lot of the insane was especially pitiable. The current scientific explanation of most types of insanity attributed it to malignant demons that took possession of those abnormally afflicted. The victims of insanity also shared this ancient theory, and it only added to the horrors of their hallucinations.

"Into this life Jesus entered, with a robust, wholesome body with a mind that was clear and sane and that recognized many of the hidden causes that lay back of the guilt and suffering which confronted Him. He was inspired by a divine pity and an intense passion not only to relieve but to heal and save the ignorant, shepherdless, suffering masses that crowded about in the eager hope that He could help them. Joyously, confidently, He met the human needs that appealed to Him, for He knew that life and

health and happiness were the good gifts that the Heavenly Father was eager to bestow upon His needy children. Viewed in the broad perspective of history, it is incredible that a teacher and lover of men like Jesus could have lived and worked in the Galilee of His day and not healed men's bodies and minds, as well as their souls.

"The Miracles of Jesus have a four-fold significance; the first is their evident influence on His thought and methods of work. In the second place His power to heal aided Him greatly in fulfilling His mission, for it was necessary first to remove the physical and mental barriers before he could deal effectively with men's deeper moral and spiritual problems. His work of healing established between himself and those whom he wished to reach a basis of gratitude, friendship and absolute trust which were essential before He could implant in their minds His higher spiritual teachings and stir their wills to noble and persistent action. In the third place Jesus' miracles, as the gospel narratives clearly state, made a profound impression not only upon the crowds who gathered about Him, but also upon His own disciples. Men learned far more readily through the eye than through the hearing of the ears. The deeds which they beheld confirmed their convictions regarding his character and mission. The memory of the miracles that their Master performed was ever in the mind of the early Christians and carried the Church through the perilous crises that overtook it during the second and third centuries."

Ask pupils to tell briefly of healings which they have witnessed in their own homes or among acquaintances.

SECOND SUNDAY, JUNE 9, 1935

LESSON 18. JESUS CALMS THE STORM AND BRINGS PEACE TO HIS APOSTLES.

Texts: Sunday School Lessons (quarterly), No. 18; Luke 8:22-25; Matt. 14:22-36.

Objective: To teach that a steadfast faith in the power of Jesus Christ is necessary to accomplish a peaceful, purposeful life.

Supplementary Materials: Mark, 4:35-44; Farrar, *A Life of Christ*, Chapters 23 and 29; Battenhouse, *The Bible Unlocked*, pages 332 and 339; Dummelow or Gore, *Bible Commentary*—under comments on Matthew 8: 23-27; Mark 6:45-46; Talmage, *Jesus the Christ*, page 307; Note 1 to Chap. 20, pages 335-338; Browne, *The Graphic Bible*, page 130; any Bible Dictionary under "Galilee, Sea of."

Suggested Outline:

- I. a. Jesus exhausted by continuous work. Desires quiet and rest.
- b. Enters boat to cross lake. Immediately sleeps.
- c. Storm arises.
 1. Apostles fear for their safety.

2. Call upon Jesus for help.

d. Jesus rebukes storm.

His power astonishes even the apostles.

II. Jesus Communes with God.

a. Goes over water to boat.

b. Apostles fear.

c. Jesus calms them. "It is I."

d. Jesus rebukes Peter's lack of faith.

Teachers will find much more pleasure in their teaching and will make that teaching much more effective if they will obtain some of the reference books suggested and do some studying of material in addition to that given here and in the leaflet. If your school has no library, urge your superintendent to secure for your use some of these helpful books.

Thompson in his book, "The Land and the Book," says: "To understand the causes of these sudden and violent tempests, we must remember that the lake lies low—six hundred feet lower than the ocean; that the vast and naked plateaus of the Julian rise to a great height, spreading backward to the wilds of the Hauran, and upward to snowy Hermon; and the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic funnels to draw down the cold winds from the mountains." See "Jesus the Christ."

Dummelow says: "This is at once one of the best-attested miracles, and one of the most incomprehensible to those who desire to limit our Lord's miracles to those of healing. It is perhaps possible to regard the cessation of the storm as a fortunate coincidence, but it is certain that Jesus Himself did not take this view of it. He rebuked the wind and sea, showing that He regarded Himself as the Lord of physical nature as well as of the spiritual world. By stilling the storm Christ showed that, behind the inexorable and awful manifestations of nature, storm, pestilence, volcanic eruptions, and sudden death, which seem to treat man's sufferings with indifference, there is the loving hand of divine providence. In the last resort nature is subject to God's holy and righteous will."

Farrar says in his *Life of Christ*: "It is such crises as these—crises of a sudden unexpected terror, met without a moment of preparation, which test a man, what spirit he is of—which show not only his nerve, but the grandeur and purity of his whole nature. The hurricane which shook the tried courage and baffled the utmost skill of the hardy fishermen, did not ruffle for one instant the deep inward serenity of the Son of Man. Without one sign of confusion, without one tremor of alarm, Jesus simply raised Himself on his elbow from the dripping stern of the laboring and half-sinking vessel, and without further movement, stilled the tempest of their souls by the quiet words, "Why so

cowardly, O ye of little faith?" And then rising up, standing in all the calm of a natural majesty on the lofty stern, while the hurricane tossed, for a moment only, His fluttering garments and streaming hair, He gazed forth into the darkness and His voice was heard amid the roaring of the troubled elements, saying, "Peace! be still!" And instantly the wind dropped, and there was a great calm. And as they watched the starlight reflected on the now unrippled water, not the disciples only but even the sailors whispered to one another, "What manner of man is this?"

Battenhouse in the "Bible Unlocked" makes this comment. "All the night through He walked and talked with God. No wonder, that as dawn appeared, the disciples, having grappled almost the whole night with a contrary wind, seeing Him come to them walking calmly on the troubled water, mistook Him for a spirit. Prayer, which was for Jesus the most vital form of spiritual experience, had transfigured and transformed Him before their eyes. The impression which this incident made upon them remained ineffaceable throughout the later years."

THIRD SUNDAY, JUNE 16, 1935

LESSON 19. HEROD KILLS JOHN THE BAPTIST TO SATISFY A QUEEN'S REVENGE.

Texts: Sunday School Lessons (quarterly), No. 19; Mark 6:14-29; Weed, *A Life of Christ for the Young*, chapter 33.

Objective: To teach that the only real escape from evil is through repentance, and not by destroying those who denounce it.

Supplementary Materials: Matt. 14:1-12; Luke 9:7-9; Papini, *Life of Christ*, pages 55-57; 137; 336; Gore, *Commentary on Holy Scripture*, page 70; Dummelow, *Commentary*, page 675—on chapter 14; Farrar, *Life of Christ*, chapter 28; Talmage, *Jesus the Christ*, chapter 18; notes 7 and 8; Browne, *The Graphic Bible*, pages 96, 127, 130; Battenhouse, page 337; Any Bible Dictionary under "Herod"; Rae, *How to Teach the New Testament*, pages 101, 105.

Suggested Outline:

- I. John the Baptist endowed with truth.
 - a. He teaches without fear.
 - b. Denounces all wrong doers.
- II. Incurs displeasure of Herod.
 - a. Is imprisoned.
 - b. Herodias seeks his life.
 - c. Herod fears to harm him.
- III. Herod gives party.
 - a. Salome pleases in dance.
 - b. Receives promise of gift.
 - c. Asks for John's head.
- IV. John is executed.
- V. Work continues under Jesus and His disciples.

Teachers should recall to the class the promises of the angel who announced the

coming of John to Elizabeth, also his father's prophecy regarding him when he was named. Throughout his life John fulfilled all these promises and indeed became a powerful teacher of righteousness.

The following excerpts will help you to enrich your lesson: "The castle of Machaerus where (according to Josephus) John was imprisoned, is situated to the east of the Dead Sea. It may have been Herod's headquarters in the war which his treatment of the daughter of Aretas provoked. There are still found dungeons among its ruins which may well have been the scene of John's imprisonment (see G. A. Smith, pages 569-570, or Henderson, pages 155-156). Dancing is not engaged in as a pleasure in the East. It is a "spectacle to be looked at by guests. No person of rank, or even of respectability, dances. It is performed only by professionals who are chiefly slave girls, the dancing being usually of a licentious kind." (Robbie, *Lessons on the Life of Jesus Christ*, page 30.) It was therefore a degrading thing for a princess to dance for the amusement of guests. This note is from Rae's "How to Teach the New Testament."

Battenhouse, on page 337 of "The Bible Unlocked," says, "It was the tragic story of a king's disgrace and a prophet's heroism and death. The hero was John, and the murderer was Antipas, then tetrarch of Galilee and Perea. John had been, indeed, a great man. Nobler even than his courage in the face of Herod, had been his humility in the presence of Jesus. In him, might and meekness had dwelt together and wrought a great character. Faith, too, had had a part in the achievement of his moral greatness. It had been a faith tested by doubt."

From Dummelow, page 675, we take "Herod the tetrarch, son of Herod the Great, received by his father's will the government (tetrarchy) of Galilee and Peraea. His first wife was the daughter of the Arabian prince Aretas, called in 2nd Cor. 11, king of Damascus. During a visit to his half-brother, Herod Philip (not the tetrarch) who lived as a private citizen in Rome, he became enamoured of his wife, Herodias, and persuaded her to leave her husband. He at once divorced his own wife, and married her. The marriage gave the greatest offence to devout Jews, for it was unlawful to take a brother's wife after his death, much less while he was alive. The only exception was when the brother died without an heir. Herodias was the niece of her new husband."

Many folks imagine that by avoiding those whose words or presence reminds them of their evil doings will bring them peace. The most powerful accuser is one's own self, but when one benumbs his own conscience he dislikes even the sight of those who remind him of better ways which he has forsaken.



Church History

From the Martyrdom of the Prophet

Ages 10 and 11

General Board Committee:

Charles J. Ross, Chairman; De Lore Nichols,

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 2, 1935

LESSON 64. A GREAT STATE BEGINS.

Text: Sunday School Lessons (quarterly), No. 64.

Supplementary References: *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 475-498; *Essentials in Church History*, Smith, pp. 469-475, 454-474; *Founding of Utah*, Young, pp. 176-191 (get this book if possible); *History of Utah*, Whitney, Vol. I, pp. 389-420; Vol. II, pp. 529-695; *History of Utah*, Bancroft, pp. 305-320, 693-695; see the recent history called *Utah* by J. Cecil Alter, 1932, pp. 83-90. This is very good. See any other journal for this early period.

Objective: To learn of the colonizing system of the Pioneers.

Outline:

I. Early settlements.

a. Bountiful.

1. Farming commenced.
2. Schools established.

b. Kaysville.

c. Ogden.

1. Purchase of land from Goodyear.
2. Planting of crops.

d. Utah county.

II. Careful supervision of colonizing.

a. Tradersmen and farmers sent.

b. Dependability of those sent.

1. Admiration of others for Mormon settlements.
2. Major McClintock.

Lesson Enrichment: Dr. Goodwin of the California University in his book *Trans-Mississippi*, West declares:

Salt Lake City or the City of Great Salt Lake, as it was called up to the time of its incorporation in 1851, was laid out on a magnificent scale. The streets ran at right

CONCERT RECITATION FOR JUNE, 1935

(Luke, Chapter 6, verse 31)

"And as ye would that men should do to you, do ye also to them likewise."

angles and were a hundred thirty-two feet wide with sidewalks twenty feet in width. The blocks were six hundred and sixty feet square and were divided into eight lots, each containing an acre and a quarter of ground. A city ordinance provided that each house should be placed back twenty feet from the front line of the lot, the intervening space being reserved for shrubbery and trees. Upon the square reserved for the public building, an immense shed was erected which would accommodate three thousand people. It was called the Bowery and was used as a place of worship until the construction of the temple (and tabernacle). The houses were built of adobe or sun-dried brick, principally, making a very neat appearance and proving warm and comfortable during the winter months. As early as 1850, however, the wisdom of Brigham Young and his followers in selecting the location for the city was evident.

Stansbury, a government engineer arriving in Utah, in 1849, enthusiastically wrote:

The irrigation canals which flow before every door, furnish abundance of water for the nourishment of shade trees, and the open space between each building, and the pavement before it, when planted with shrubbery and adorned with flowers, will make this one of the most lovely spots between the Mississippi and the Pacific.

Quoting Goodwin again, we read:

"By April, 1852, (five brief years after the Pioneers arrived), Young was able to announce that two potteries were in operation in the city besides a nail factory, a wooden bowl factory, and many grist and saw mills. A small woolen factory was also under construction. Thrift, industry, and cooperation were Mormon characteristics."

Now from Stansbury again:

"An unfailling stream of pure sweet water

flowed through the city and by an ingenious mode of irrigation, is made to traverse each side of the street, whence it is led into each garden spot, spreading life, verdure and beauty over what was heretofore a barren waste. The public works have been the means of giving many an influential business man his start in life. Land belonged to the Lord, and his Saints were to use so much as each can work profitably. The accomplishment of this thing indicated organization; the commanding genius of it all was Brigham Young. He did the planning and the direction. He supported the weak, warned the negligent, chastized the indolent, and encouraged and rewarded the industrious."

Application: Through many well directed questions lead the students to see that they also are "Town Builders," being the mayors and governors of tomorrow.

Application: We should be able to do the things that are requested of us willingly and well.

SECOND SUNDAY, JUNE 9, 1935

LESSON 65. TOWN GOVERNMENT.

Text: Sunday School Lessons (quarterly), No. 65.

Supplementary References: *Essentials in Church History*, Smith, pp. 456-461; *Founding of Utah*, Young, pp. 210-231; *One Hundred Years of Mormonism*, Evans, pp. 456-457; *History of Utah*, Whitney, Vol. I, pp. 342-369.

Objective: To show that the Saints believed that the highest type of government and order were necessary for advancement.

Lesson Outline:

- I. Need for authority in family.
- II. Need for leadership in communities.
- III. Condition of government in early days.
 - a. Church management sufficient at first.
 1. Regulations by Brigham Young.
 2. Care given by stake presidents, bishops, high councils.
 - b. Pioneers love for the government of the United States.
- IV. Need for secular government.
 - a. Money as medium of exchange needed.
 - b. Statehood desirable.
 - c. Provisional government established.
 1. Delegates to Salt Lake City.
 2. University of Deseret chartered.
- V. Utah made a territory.
 - a. President Fillmore appointed officers.
 - b. Lawmakers gather.

c. Fillmore made capital of state but abandoned.

d. Achievements of early Pioneers to build well and beautifully.

Lesson Enrichment:

With the return of President Young in 1848, Salt Lake City was divided into Wards, each presided over by a Bishop. Each Ward was a regular division for ecclesiastical and political purposes, and was an independent and progressive corporation under the direction of the Bishop.

In 1851, Salt Lake City was chartered by the Territorial legislature, which provided for the first officers of the city to be appointed by the legislature. The mayor was Jedediah M. Grant. The mayor and city council enacted various laws, which had as an object the beautifying of the city as well as the building and maintenance of good streets.

Application: We should begin right now to make our communities clean and beautiful because of our care in handling waste.

THIRD SUNDAY, JUNE 16, 1935

LESSON 66. HOW THE GOLD RUSH AFFECTED THE SAINTS

Text: Sunday School Lessons (quarterly), No. 66.

Supplementary References: *Essentials in Church History*, Smith, p. 474; *The Founding of Utah*, Young, p. 148; *Life of Heber C. Kimball*, pp. 400-404; *A Comprehensive History of the Church*, Roberts, Vol. 3, pp. 333-356. (Since Roberts gives one a thrilling account of these days, his book should be secured.) See *Utah*, J. Cecil Alter, Chapter 8, Vol. 1. (A very recent history.) *Life of Brigham Young*, Tullidge, pp. 203-233. *History of Utah*, Whitney, Vol. 1, pp. 400, 401.

Objective: To show that the Lord directs the Saints for their best good:

Lesson Outline:

- I. Conditions as the second winter approached.
 - a. Crops good but not too plentiful.
 - b. Harvest Feast held.
 - c. New Pioneers come to Zion.
- II. Gold seekers pass through Salt Lake City.
 - a. Some desired to stay.
 - b. Guide appointed to help them go.
 - c. "Winter Saints."
- III. Hard times.
 - a. Lack of clothing and food.
 - b. President Kimball's prophecy.

IV. Prophecy fulfilled according to natural laws.

- a. St. Louis merchants.
- b. Discouraging reports when they reach Salt Lake.
- c. Goods sold.

V. Brigham Young counsels saints against seeking the gold.

Lesson Enrichment: In the *Life of Brigham Young* by Tullidge, a non-Mormon publication, pp. 207-8, we get a vivid picture of the "Gold Rush" to California and of how the Mormons were greatly benefited.

"No sooner was the discovery bruited than the whole civilized world seemed to be rushing to the new El Dorado. Scarcely a nation but sent its adventurous spirits to the paradise of gold which Mormon elders (Battalion) had found. A paradise soon to be transformed into a veritable pandemonium! But from the American States themselves came colony after colony, pouring daily toward the west.

The best blood of America was in those emigrant companies, and they took with them enough resources to found a new State; but there was no 'royalroad' to the land of 'Gold'; fifteen hundred miles then intervened between the western frontier of the States and Salt Lake City. The Mormon Zion became the 'half way' house of the nation.

But the ambitious and spirited emigrants to California could not endure the tedious journey as the Saints had done. Before they reached the mountains they began to leave fragments of their richly laden trains by the wayside. All along the route was strewn valuable freight, with the ruins of wagons and the carcasses of oxen and mules.

By the time the gold finders reached the valley of the Great Salt Lake, they were utterly impatient and demoralized. Many had loaded merchandise, mechanics' tools and machinery, expecting to find a market where gold was dug and a new country to be settled. But the merchant, alike with the adventurer, was at last subdued by the contagion of the gold fever, and provoked into a mania of impatience by the tedious journey. News also reached the overland emigrants that steamers, laden with merchandise, had sailed from New York to California. The speculations of the merchants lost their last charm. That which was destined for California was left in Utah. In absolute disgust for their trains of merchandise and splendid emigrant outfits, they gave the bulk to the Mormons at their own price, and for the most ordinary means of barter.

Thus the destitute Mormons, by as strange a providence as one could conceive, were suddenly made prosperous in all they were most needed by the simplest exchanges, and

their supply of cattle and mules was greatly augmented by the temporarily exhausted but excellent stock of the emigrants.

So we see that the remarkable prediction of Heber C. Kimball was fulfilled in a most unusual manner. In detailed exactness it came to pass. 'States Goods' were unloaded upon the streets or sold 'Outfits and all' at a figure much below New York market prices, and in some instances, 'For a tenth of their original cost,' after being hauled fifteen hundred miles, taking almost three months' time. One writer exclaims, 'Everything under the sun landed in this Mormon Empire over night! Homes and farms of the east that had been sold and loaded into huge freighters' outfits, now sold for a song. What did these merchants care, when clusters of gold nuggets lay awaiting them and their spades in the sunny lands of California. To hurry onward seemed their chief concern.'

Application: We should be able to follow the counsel of those over us as the Pioneers did.

FOURTH SUNDAY, JUNE 23, 1935

LESSON 67. INDIAN TROUBLES.

Text: Sunday School Lessons (quarterly), No. 67.

Supplementary References: *Essentials in Church History*, Smith, Note on page 495; *Founding of Utah*, Young, pp. 267-292; *History of Utah*, Whitney, Vol. 1, pp. 422-432, 513, 529; *History of Utah*, Bancroft, pp. 273, 274, 278, 308-310, 313, 471-480, 630-639; *Popular History of Utah*, Whitney, pp. 75-105, 129-141; J. Cecil Alter's *New Utah History*, pp. 171-175, Vol. contains a wonderful Indian story. Stake Board supervisors might read it to the teachers at Union. In Roberts' *A Comprehensive History of the Church*, see Index on "Indian Problems."

Objective: To show that the wrong doing of a few may make countless others suffer.

Lesson Outline:

- I. President Young's attitude toward the Indians.
- II. Tribes in Utah.
 - a. Utes.
 - b. Shoshones.
- III. Organization of Nauvoo Legion.
 - a. Daniel H. Wells, major-general.
 - b. Jedediah M. Grant, Horace Eldredge, brigadier-generals.
- IV. Troubles begin.
 - a. Tooele outbreak.
 - b. Rival factions among Indians.

- c. Slavery practiced by Walker and Arapeen.
- d. Mormon law against slavery.
- e. Manti trouble.
- f. Payson raid.
- g. Mormon attack.
- V. Settlement of trouble.
 - a. Walker and Arapeen made members of Church.
 - b. Peace declared for ten years.

Lesson Enrichment: In *The Founding of Utah*, Young, p. 24, says:

The Indians of the Great Basin belong to the family of the Shoshones, which was originally divided into a number of tribes, among whom were the Bannocks, Utes, Piutes and Comanches.

In May, 1854, when Brigham Young and his peacemakers traveled from Salt Lake southward to Walker's camp some twelve miles south to Nephi they were prepared. Here is what is recorded in *Utah History*, Alter, Vol. 1, p. 171. (This is a new History, 1932.) It follows:

Governor Young made extensive preparations for this treaty. A large cavalcade accompanied him from Great Salt Lake City, composed of Heber C. Kimball, Wilford Woodruff, John Taylor, Ezra Benson, Lorenzo Young, Erastus Snow, Parley Pratt (his apostles and advisors), together with about fifty mounted men and one hundred wagons and teams filled with gentlemen with their wives and families. This was an imposing traveling party, all following in regular succession; taking the word of command from the leading wagon, in which rode Governor Brigham Young.

The writer of this article, a non-Mormon, S. N. Carvalho, who accompanied the peace commission, says, "When we approached Walker's camp, we found a number of chiefs mounted as a guard of honor around his own lodge, which was in the center of the camp, among whom were Wakara and about fifteen old chiefs, including Ammon, Squash-Head, Grosepine, Petetnit, Kanoshe, A San Pete Chief, and other celebrated Indians. The Governor and council were invited into Wakara's lodge, and at the request of his excellency, I accompanied them. Wakara sat on his buffalo-robe, wrapped in his blanket, with the old chiefs around him; he did not rise but held out his hand to Gov. Young, and made room for him by his side.

After a period of silence one chief arose saying, "I am for war! I never will lay down my rifle and tomahawk, Americans has not truth—Americats kill Indians plenty—Americats see Indian women, he shoot her like deer—Americats no meet Indian to fight, he have no mercy. Me no friend to Americats more."

Old San Pete then arose and told his sad story as follows: "My son was a brave chief, he was good to his old father and mother. One day Wa-yo-sha was hunting rabbits as food for his old parents. The rifle of the white man killed him. When night came, and he was still absent, his old mother went to look for her son; she walked a long way through the thick bushes; at dawn of day the mother and the son were both away, and the infirm and aged warrior was lonely; followed the trail of his wife in the bushes, and there he found the mother of his child lying over the body of Wa-yo-sha, both dead from the same bullet." The chief added, "Old San Pete no can fight more, his hand trembles, his eyes are dim, the murderers of his wife and brave Wa-yo-sha is still living. San Pete no make peace with Americats!"

The old Warrior then sank exhausted on his blanket. Wakara remained perfectly silent.

Governor Young asked him to talk, he shook his head, "No," after the rest had spoken, some of whom were for peace, Wakara said, "I got no heart to speak—no can talk today—tonight Wakara talk with Great Spirit, tomorrow Wakara talk with Governor."

Governor Young then handed him a pipe. Wakara took it and gave one or two whiffs, and told the governor to smoke, which he did and passed it around to all the party; this ended the first interview.

An ox was slaughtered by the order of Governor Young, and the whole camp were regaled with fresh beef that evening. I made a sketch of Wakara during the time that he sat in council. I also made a likeness of Kanoshe, the chief of the Parvian Indians.

The next morning the council again assembled, and the Governor commenced by telling the chiefs that he wanted to be friends with all the Indians; he loved them like a father, and would always give them plenty of clothes, and good food, provided they did not fight, and slay any more white men. He brought as presents to them sixteen head of oxen, besides a large lot of clothing and considerable ammunition. The oxen were all driven into Wakara's camp, and the sight of them made the chiefs feel more friendly.

Wakara, who is a man of imposing appearance, was, on this occasion, attired with only a deer skin hunting shirt, although it was very cold; his blue blanket lay at his side; he looked care-worn and haggard, and spoke as follows:

"Wakara has heard all the talk of the good Mormon chief. Wakara no like to go to war with him." Then following a long talk, he concluded, "Wakara love Mormon chief; he is good man. When Mormon first come to live on Wakara's land, Wakara

(Continued on page 177)



JESUS HEALING THE
BLIND MAN

PRIMARY

General Board Committee:
Frank K. Seegmiller, Chairman
Lucy Gedge Sperry.

CONCERT RECITATION FOR JUNE, 1935

"I will serve the Lord while I am
young."

LESSONS FOR JUNE

FIRST SUNDAY, JUNE 2, 1935

LESSON 17. JOSEPH, THE FORGIVING BROTHER.

Texts: Genesis 44:4-31; 45; 46:1-7,
26-34; Sunday School Lessons (quarterly), No. 17.

*Objective: Forgiveness and mercy
bring unity and love.*

Memory Gem: "Love your enemies,
do good to them that hate you."

Songs: "Forgiveness," *Kindergarten
and Primary Songs*—Thomassen, p. 25.

Picture: Joseph and His Brothers,
Primary Set of Colored Pictures, No. 41.

Outline:

- I. The Great Test of the Brothers' Repentance.
 - a. The silver cup.
 - b. Judah's proposal.
- II. Joseph's Forgiveness.
 - a. Makes himself known.
 - b. Testifies to God's providence.
 - c. Provides abundantly for them.
- III. The Family Reunited.
 - a. Pharaoh's kindness.
 - b. God's promise to Jacob.
 - c. The meeting of Joseph and the family.
 - d. Their new home.

Point of Contact: One day two little brothers were fighting. The boys' mother went out to stop the fight and see what

was the trouble. The boys were fighting because John wanted to ride Jimmy's tricycle and Jimmy wouldn't let him. The mother said, "But Jimmy, why won't you let him have a ride?" But Jim said, "I should say not, because he'll never let me have anything of his." Our story of Joseph today will tell us what Jimmy should have said.

Application: We are going to write on the blackboard the kind of man Joseph was. For four Sundays we have heard what a wonderful boy and man he grew to be. What is one word that tells us about him. (Teacher list such words on board as, kind, loving, honest, obedient, truthful, brave, prayerful, forgiving, etc. Bring out incidents in the stories of Joseph that prove these characteristics.) Which of these do you think proves him the greatest and finest man? (This will lead up to today's objective and memory gem. Then prepare some little application stories that will give the children problems to solve in their lives of doing good for evil. Examples: (1) One day Mary heard Helen say something untrue about her. The next day the teacher told Mary to help Helen with her arithmetic. What could Mary have done? What should she do?

(2) Jack had a chance to share some candy with a boy who had refused him a piece the day before. What would you do if you were Jack?

SECOND SUNDAY, JUNE 9, 1935

REVIEW SUNDAY
No. 5

A REVIEW LESSON

The beautiful stories of Joseph are

particularly adaptable to child thought and conduct.

For this month's review bring out the fact in each story that Joseph proved himself righteous. Keep in mind the sorrow of his brothers because of doing evil, and the joy of repenting later.

Show the picture "Joseph Telling His Dreams." Ask them what his brothers thought when he told them his dream?

Why were his brothers jealous of him?

Show the picture "Joseph Sold By His Brothers." Ask the children why the brothers dipped his coat of many colors in goat's blood and then took it to their father Jacob?

Show the picture, "The Despair of Jacob."

Ask, what did Jacob do when Joseph did not return home?

Picture: "Joseph in Prison."

Question the children: "Joseph kept happy and busy while in prison and was rewarded. What did he do?"

Picture: "Joseph Interprets Dreams."

Ask, what did Joseph answer Pharaoh concerning his dream?

Picture: "Joseph and His Brothers."

Question: What acts of kindness did Joseph show to his brothers. How did he test his brothers to see if they could be trusted? How will you treat anyone who has been unkind to you?

THIRD SUNDAY, JUNE 16, 1935

LESSON 18. A CRADLE IN A RIVER.

Texts: Exodus 1; 2:1-10; Sunday School Lessons (quarterly), No. 18.

Objective: *The Lord blesses and protects those who trust Him.*

Memory Gem: "God is our refuge and strength, a very present help in trouble." (Psalms 46:1)

Songs: Dearest Children, God Is Near You—*Deseret Sunday School Songs*. "God Is Always Near Me"—*Songs For Little Children*, by Eleanor Smith.

Pictures: "The Babe Among the Bulrushes," Primary Dept. Pictures—Set No. 1. "The Finding of Moses"—*Bible Primer* (Old Testament).

Outline:

- I. The Bondage.
 - a. A new king.
 - b. The tasks of the Israelites.
 - c. The decree of the king.
- II. The Baby Moses.
 - a. His parents.

b. First three months of his life.

c. The ark.

d. A princess foster mother.

e. A real mother tends him.

III. His palace school.

Point of Contact: We have just finished the story of Joseph.

What part of the story did you like best? The whole story might be called, "From Slavery To The Palace." Why? Today we shall hear a story very much like the story of Joseph. It is very different also. It might be called, "From An Ark To A Palace." Can you tell from the title what the story will be?

Application: What do you think of Moses' mother putting him in the cradle on the river? Why was she not afraid to do so? What had she done to let God know that she had faith in Him?

You sometimes have problems and troubles. You will have many more. How can they be made easier? Have you ever been helped by God? Tell about it.

(Teachers: Obtain an interesting experience of God's protecting care from some one that the children know well to tell as your testimony. It may be your own.)

FOURTH SUNDAY, JUNE 23, 1935

LESSON 19. MOSES IN THE LORD'S SCHOOL.

Texts: Exodus 2:11-25; 3; 4; Sunday School Lessons (quarterly), No. 19.

Objective: *Great strength comes through reliance on God.*

Memory Gem: "Put off thy shoes from off thy feet for the place whereon thou standest is holy ground." (Exodus 3:5)

Songs: "Dearest Children"—D. S. S. Songs. "He Cares For Me"—*Songs For Little People*.—Danielson and Conant.

Pictures: "Moses Sees the Bush On Fire"—Hurlburt. "The Burning Bush"—*Primary Picture Set*. "Moses At the Burning Bush"—*Bible Primer* (Old Testament).

Outline:

- I. A Leader Needed.
- II. Moses in Midian.
 - a. Jethro's daughters.
 - b. Forty years in the desert.
- III. Moses Called of God.
 - a. The burning bush.

b. The vision of God.

c. Her timidity.

d. Signs from God.

e. Aaron to help him.

IV. The Return to Egypt.

a. The meeting with Aaron.

b. The elders accept Moses and Aaron.

Point of Contact: What a busy, big world this is. It is covered with people, flowers, grass, animals, etc. It is an interesting thought that each one of these many things has some special work to do. (Discuss the work of the sun, a rose, an animal, grass, a father, a child, etc.) Sometimes the Lord has some very special work for some of His children. Can you name someone who has been chosen by God? Moses was one of these.

Application: What was Moses' special work? Why was he chosen of God? Perhaps the Lord will choose you to work for Him. What could that work be? (A missionary, mutual leader, a bishop, an apostle, etc.) Of the many boys and girls who are growing up which will be chosen for these positions. How can you prepare yourself for that work? Wouldn't it be wonderful to be chosen?

FIFTH SUNDAY, JUNE 30, 1935

LESSON 20. THE BIRTH OF A NATION.

Texts: Exodus 5; 6:1-13; 7; 11; 12; Sunday School Lessons (quarterly), No. 20.

Objective: Obedience to God brings great blessings.

Memory Gem:

"Remember God is watching you,

For whether wrong or right,

No child in all this busy world,

Is ever out of sight."

Pictures: "The People of Israel Working For the Egyptians"—Hurlburt's *Story of The Bible*. "Moses Before Pharaoh"—*Bible Primer*. "Pharaoh

Urges Moses to Leave Israel"—*Bible and Church History Stories*."

Songs: Review Songs of the month which tell of God's love and care.

Outline:

I. Moses and Aaron Before Pharaoh.

a. God's message to the king.

b. His refusal.

c. God's promise to Moses.

d. The miracles.

II. The Plagues.

III. The Passover.

a. Why to be kept.

b. When to be kept.

c. How to be kept.

IV. Israel Set Free.

a. The death of the firstborn.

b. Israel's great haste.

c. Guided by God.

Point of Contact: We all have birthdays. How many have you had? Our first birthday was the day on which you were born. Just as we have birthdays so does each country have one. What day is the birthday of the United States?

The birthday of Israel came in the spring time. It was in the month of March or April and was called the Passover. We now call the day Easter. Let me tell you how it came to be.

Application: Name some of the things which God did to show his love and care for Israel? Why? What did the people of Israel do to show their obedience to God? The same God is ready to hear your praise and troubles. He cares for you, too.

"Remember God is watching you.

For whether wrong or right,

No child in all this busy world

Is ever out of sight."

Do you believe this? Let's prove it. (Teacher encourage the children to tell of their beliefs and experiences. Tell an experience which you know which will emphasize the fact that God is near at hand to help His obedient children.)

Church History

(Continued from page 174)

give him welcome. He give Wakara plenty bread, and clothes to cover his wife and children. Wakara no want to fight Mormon: Mormon chief very good man; he bring plenty oxen to Wakara. Wakara talk last night to Payede, to Kahutah, San Pete, Parvian—all Indians say, 'No fight Mormons or Americats more.' If Indian kill white

man again, Wakara make Indian howl."

After the Peace Pipe was again passed around, the presents were given the Indians. This closed the Indian wars for many years.

Application: We should be careful what we do because by our bad acts we may make many innocent people suffer.



Kindergarten

General Board Committee:

George A. Holt, Chairman; Inez Witbeck,
Marie Fox Felt

CONCERT RECITATION FOR
JUNE, 1935

"We love the name of Jesus,
He hears us when we pray;
He gives us many blessings,
And helps us day by day."

—Annie Malin.

LESSONS FOR JUNE

(Note: As there are only 4 Sundays in May this year, Lesson 26 printed in "Life Lessons for Little Ones" is omitted.)

FIRST SUNDAY, JUNE 2, 1935

LESSON 27. THE CHILDREN'S PERIOD.

Today I have with me some pictures of people who are very dear to all of us—those of a dear lady and her sweet, humble son. Our Heavenly Father honors both. The dear lady was our Heavenly Father's choice to be the Mother in this earth of His Son, Jesus Christ. The other picture is of that Son who came here to help us, so that someday we might return to our Father above.

Let us look at these pictures closely. The dear lady Mary appears to be supremely happy. She is a mother, the greatest privilege God, our Father, can give to a girl, and for this she is most grateful. She is like our mothers. Can you tell me in what ways? (Kind, loving, obedient to our Heavenly Father's wishes and commandments, and teaches us to be so, shares what she has with others, whether it be food or clothing, is willing to serve wherever it will bring happiness and comfort.) Shall we name all the ways in which we can show our mother and our Heavenly Father how grateful we are for our precious mothers? If we try each day to show this appreciation, perhaps some day we little girls may be privileged to have darling babies of our own and the little boys

who are here may have the honor to be fathers.

When this same Jesus grew to be a man, He made many people happy. Through the power of the Priesthood given him by our Heavenly Father the sick were healed and many other wonderful things took place. Perhaps, together we might tell how Jesus blessed the people who had faith that He could and would help them. (Peter's mother-in-law, the palsied man, the deaf man.)

Today, there are people on this earth who possess the same power as did Jesus long ago. It is Heavenly Father's gift to us. To these men any of us can go to receive God's blessings and the benefit of His healing power. I wonder who knows of some one privileged to hold that wonderful power. (After the children have made their contributions, the teacher may supplement the list by mentioning those omitted by the children. Trace that priesthood into their own homes and help them to appreciate the great privilege of having the Priesthood there.) Is your father an elder?

Before we came to this earth, we all lived with our Father in Heaven. After awhile He allowed us to come here to stay for a number of years. If we do the right thing, we will again be privileged to live with God, our Father in Heaven. In order that we would know what was right to do, Jesus, our Heavenly Father's Son and our Brother, was sent here to show us the way. (Let us have pictures showing Christ obedient, reverent, humble, doing good to others, being baptized as was required, etc.) All these things we too must do if we wish

always to be happy. By doing these things we show our Heavenly Father that we love Him, appreciate His Son, Jesus Christ and want some day to live again with Him in Heaven.

Songs for the Month: "His Little Ones"—*Kindergarten and Primary Songs*—Thomassen. "Flag of My Heart"—*Kindergarten and Primary Songs*—Thomassen. "Love's Lesson"—*Songs For The Little Child*.

Rest Exercises: Since the stories this month stress leadership and helpers of the right kind, let us plan our rest exercises accordingly. In the following ways little children may be helpers and these acts may be reenacted during this rest period.

1. Greeting little friends at Sunday School.
2. Showing strange children where to go.
3. Gathering wraps.
4. Leading songs.
5. Leading the March.
6. Examples of good conduct.

SECOND SUNDAY, JUNE 9, 1935

LESSON 28. JESUS CALLS HIS DISCIPLES.

Texts: Matt. 4:18-22; Mark 1:16-20; Luke 5:1-12; John 1:35-51; *Life Lessons For Little Ones*—First Year.

Objective: *Those who live near to God can better heed His call when it comes through His servants.*

Outline:

- I. Heavenly Father's Message Spreads.
Great crowds follow Jesus.
 1. He is unable to serve all.
 2. Needs good men to help Him.
- II. Jesus Chooses Helpers.
 - a. All are workers—humble and sincere. Their occupations varied.
 - b. His meeting with each of them. All respond to His call.
 - c. All are honored to serve the Master.

Lesson Enrichment:

Approach: As I sat in Sunday School, I began to think of how many helpers our Bishop has. Let us name some of them together. (The Sunday School Supt., all the teachers, the chorister, the organist, the Priests who prepared and blessed the Sacrament, the Deacons who passed it, the Block Teachers, the Relief Society Teachers, the Primary Teachers,

etc.) In addition to all of these each little boy or girl who comes to Sunday School is a helper, too.

Long ago, when Jesus began to tell people about our Heavenly Father and His wonderful work, He found that He needed helpers, too.

Application: It was not possible for Jesus to remain on this earth forever. It was not Heavenly Father's plan that He should. Instead, our Heavenly Father has chosen a wonderful man to be our leader, to give to the people His message and teach them of His ways. That man is President Heber J. Grant. President Grant, however, cannot do this great work alone. He, too, needs helpers. He has chosen as his counselors Brother J. Reuben Clark, Jr., and Brother David O. McKay. (Show pictures.) These two fine men help him every day. Many other people do, too. Our Bishops help him and each one of us who help our Bishop, no matter in what way it may be, is helping him to help President Grant. Let us name some of the things that we may do to help our Bishop. (Carry messages home, take off our hats when we enter the Meeting House, enter and sit quietly, do whatever is asked of us willingly, etc.)

THIRD SUNDAY, JUNE 16, 1935

LESSON 29. JESUS CHOOSES TWELVE APOSTLES.

Texts: Matt. 10:1-4; Mark 3:13-19; Luke 6:12-19; *Life Lessons For Little Ones*—First Year.

Objective: *From among those who live near to Him, God chooses His leaders.*

Lesson Enrichment: Have with you a picture of President Grant. Have the children identify and tell something about him. He is God's messenger to us and in obeying him, we are obeying our Heavenly Father.

Last Sunday, we spoke about all the many helpers that President Grant has. We found out that each one of us can help him if we try. Who would like to mention again some of the ways in which we might help?

In addition to all of these helpers, President Grant has twelve special helpers. We call them the Twelve Apostles. Each one of them has special things to

do. Some are advisors of the Sunday School Board and see that everything done there is right and pleasing to our Heavenly Father. Others advise the Primary, the Mutuals, etc. Still others go out into the mission field and help our brothers to teach the people there about our Heavenly Father.

Without these special helpers, it would be very difficult for President Grant to get all of Heavenly Father's work done in the right way. (Pictures of the present quorum of the Twelve Apostles are appearing now on the cover page of the *Instructor*. Recently also the *Era* published articles telling of the Apostles' lives, and pictures of them may be found there.)

Just as President Grant needs special helpers, so did Jesus. From among all of his wonderful followers, He chose those who would help Him most—not, however, until He had knelt in prayer before our Heavenly Father and asked humbly and sincerely for his guidance in this most important task.

Let us think of ways in which these special helpers or twelve apostles as we shall call them now, could help Jesus.

Application: While all of us may not be special helpers to President Grant, we can be leaders. We can teach and show others how to do our Heavenly Father's will. If we start while we are little to help in every way that we can, when some special work is needed to be done perhaps we may be chosen, because we are prepared to do it.

FOURTH SUNDAY, JUNE 23, 1935

LESSON 30. CHRIST AND THE RICH YOUNG MAN.

Texts: Matt. 19:16-30; Mark 10:17-31; Luke 18:18-30. *Life Lessons For Little Ones—First Year.*

Objective: Those whose greatest love is for God will live with Him in Heaven.

Outline:

- I. The Rich Young Man Comes to Jesus.
 - a. Asks for information.
 - b. Seeks advice.
- II. Jesus Points the Way.
 - a. Must give away all his riches.
 - b. Told to follow Jesus.
- III. The Young Man's Choice.
 - a. Is willing to obey some laws.

- b. Cannot give up his wealth.
- c. Returns to his home instead of following Jesus.

Lesson Enrichment:

Approach: There are so many things to love in this world—so much that our Heavenly Father has given us to enjoy. The birds, the flowers—all that we have to eat and to wear—are given us by our Father in Heaven. Sometimes there are folks who have more than they need. We call these people rich. They often grow to love these riches more than they should.

At one time, a certain man who was rich came to talk with Jesus.

Application: We little people are very fortunate. In our hearts we have a love for our Heavenly Father that is greater than anything else. We are willing to do whatever is asked of us. In this way we show our Father in Heaven that we love Him more than we do our homes, our fine clothes, our wonderful playthings or the automobiles in which we go driving. Let us name together the ways in which we may show our Heavenly Father that we love Him most of all.

FIFTH SUNDAY, JUNE 30, 1935

LESSON 31. THE RED, WHITE AND BLUE.

Objective: Loyalty to what our Flag stands for, helps us to become better citizens.

(Note: In countries, other than the United States, use your own flag colors and their meanings. Adapt the story of Danny to your own case.)

Lesson Enrichment:

Approach: Upon each of you, I am going to pin a little paper flag. It is our flag—the flag of the country in which our own prophet Joseph Smith was born. It had a message for him—the very same one that it has for you and that it had for Dan the day that he helped his mother get ready for the Fourth of July celebration.

Application: Our beautiful flag means must to us. By remembering its meaning, and trying always to be brave, pure and true we will be better able to serve our Heavenly Father. Never let the flag touch the ground or be dragged in the dust. We love it too much for that.

Whenever the flag goes by the men and little boys remove their hats and hold them over their hearts until the flag has passed by. A little girl or a lady will

place her hand over her heart and stand at attention while the flag goes by. Let us have Jim march by with the flag, as we all stand at attention.

CRADLE ROLL LESSONS FOR JUNE

How wonderful to have the privilege of developing and encouraging gratitude and politeness on the part of little children. Why not, while you are telling the story of Daniel, choose some of the little children to be the characters therein. As you tell the story the children could do as the characters in the story do. Daniel and his little friends could very politely say, "No thank you," when the king's servant brings them the rich food, and state their preferences. A "thank you" prayer, such as Daniel said for the good food brought to him, could be said. The little children could say what they say at home and if they have

not had that privilege, help them formulate a "thank you" prayer.

In the story, "A Little Boy Who Helped Jesus," gratitude and thanksgiving again is stressed. Generosity in sharing what we have with others is exemplified by the little boy. Each one of us, too, may share what we have each day.

It is not necessary to have a new lesson for these tiny tots each Sunday. Select those which are most applicable and enlarge upon them. Seek to present a variety of ways in which the lesson may be carried over into the children's lives.

ACTIVITIES DURING PRIESTHOOD PERIOD

During this period, while the children are waiting for the Priesthood and corresponding activities to be completed, let us provide appropriate handwork for them to do.

For lesson 28, the children might draw free hand, the fish caught by Jesus' disciples at the time of their call.

For lesson 29, the mountain with its trees and flowers, where Jesus went to pray for guidance might be drawn.

Lesson 30 teaches us that our greatest love should be for God and his creations. Those things, such as the flowers, the birds, the trees, etc. (God's Creations) are what we should love most. Let us picture these today.

Lesson 31 gives us an opportunity to color flags. As we do so, we will remember that red means "be brave," white means "be pure," and blue means "be true."

Book of Mormon

(Continued from page 166)

ANSWERS TO THE REVIEW QUESTIONS

1. We learn to know God and the spiritual life through personal experience.

2. The *Book of Mormon* helps us to learn about God in that it gives the testimony of those who have seen him.

3. We can learn nothing about God from the scholar as a scholar, but only as a man, and then only to the extent that he has experienced God in the spiritual life.

4. The church contributes to our development (1) because it puts forth a solid front in the fight against unrighteousness and (2) in helping to "perfect" us.

5. Ordinances are necessary in the church because without them there could be no church. Baptism and confirmation are two ordinances.

6. Faith is important partly because the spiritual world can not be seen, felt, or heard with the senses and partly because it is a principle of power in all human life.

7. Repentance is (1) a recognition that we fall short, (2) a desire to alter our life so as to make it better, and (3) a forsaking of wrong ways and seeking new and better ways. The signs of repentance are that we live better lives. (Teachers: Read "Mere Suggestions" on page 138.)



The FUNNY BONE

"The man who cannot laugh is not only fit for treason, stratagems, and spoils, but his whole life is already a treason and a stratagem."—Carlyle, *Sartor Resartus*.

Auto-Hoarseness

Caine—That auto horn needs oil.
Marj—It sounds to me like it needs cough syrup.

Political Economy

Freshie—What is stable government?
Senior—When the party in power displays horse sense, my friend.

In the Menagerie

When the Donkey saw the Zebra,
He began to switch his tail,
"Well I never!" was his comment,
There's a mule that's been in jail.

A Common Complaint

"Papa," complained Helen, "I don't feel very well."
"That's too bad," answered Dr. Wright,
"and where do you feel the worst?"
"In school."

Original

"It was Satan," said a mother to one of her children, "who put it into your head to pull Elsie's hair."
"Perhaps it was, but kicking her shins was my own idea."

He Got a Rise

A schoolmaster was lecturing upon the circulation of the blood.

"If I stand upon my head," said he, "the blood will run down into my head, will it not?"

The boy replied, "Yes, sir."

"Then why does not the blood run into my feet when I stand upon my feet?"

"Please, sir, its because yer feet ain't empty."

An Imposition

Pat and Mike were on a steamer far out at sea. Pat had just died and Mike was leaning over the rail watching the sailors lower Pat's body, weighted down with coal, into the sea.

Said Mike: "Well, Pat, I always knew you were going there, but I didn't expect that you had to furnish your own fuel!"

Sea Food

He: "Will you have a little Lobster?"
She: "Oh, John, this is so sudden!"

A Grounded Wire

"So Joe flew like a bird on his first solo flight?"
"You bet! He perched on a telegraph pole."

Too Bad

He: "Are you dining anywhere tonight?"
She (hopefully): "No, I'm not."
He: "My, you'll be hungry by morning."

Aviation Poison

Tommy (to Aviator): "What is the most deadly poison known?"
Aviator: "Aviation poison."
Tommy: "How much does it take to kill a person?"
Aviator: "One drop."

Where Was He?

The sick man had just come out of a long delirium.

"Where am I?" he said, feebly, as he felt the loving hands making him comfortable.
"Where am I? In heaven?"

"No, dear," cooed his devoted wife, "I'm still with you."

Objections

Rastus Jackson, a thoroughly married ducky, was one day approached by a life insurance agent.

"Better let me write you a policy, Rastus," suggested the agent diplomatically.

"No, sah," declared Rastus emphatically.
"Ah ain't any too safe at home as it aml!"

He Was a Shy Young Man

For two years he had been paying attentions to her and had not even squeezed her hand. One evening he asked timidly, "Florence, would you—might I—er—would you mind if I placed one reverent kiss upon your fair hand when I leave tonight?"

She looked up at him, "Well, George, I should think it decidedly out of place."



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